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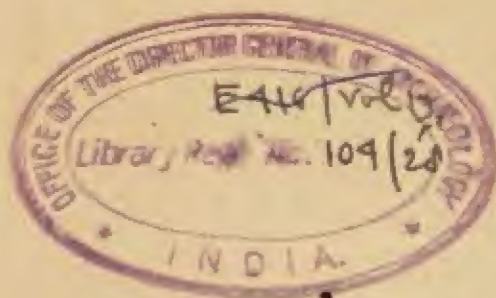
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VOLUME XIII
(ARABIC MSS.)

ŞŪFĪSM

Prepared by
MAULAVI ABDUL HAMID



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P R E F A C E .

THE present volume, the thirteen of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Şûfism, the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Şûfism. The study of the subject of the spiritual training given by Şûfis to their novices is still continued throughout Islamic countries. The activity in study of the present subject, even in the present day and in India, is evident from the training given in the monasteries of India. In Bihar, in the present age, the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS. specially the oldest MS. in the Library, one dated A.H. 483=A.D. 1090 (No. 825). The volume contains notices of 155 MSS., including twenty treatises contained in five MSS. of mixed content.

The volume has been compiled by Maulavi Abdul Hamid, who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos. 825, 827, 842, 848, 849, 850, 854, 857, 859, 863, 864, 886, 898, 910, 915, 917, 918, 936, 937), and for throwing fresh light on the lives of several authors (*vide* No. 910). In No. 875 the compiler has succeeded in establishing the correct date of 'Abdarrazzâq Kâshî's death as A.H. 936, the date of his death, as given in almost all the catalogues, being A.H. 930 (see Brock. Vol. II., p. 204). In No. 923 the compiler has proved that 'Abdalqâdir Şafadî was alive in A.H. 905, and died some time before A.H. 924, while Brock. Vol. II., p. 119, on the authority of three catalogues, gives the date of his death as A.H. 726. The ten sources of the origin of the word 'Şûfi', given by the compiler with references, may be cited as evidence of the thoroughness of his research (*vide* p. 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS. catalogued in this volume the following deserve special notice :—

- No. 820. A fragment of an old copy of *Kitāb aṣ Ṣabr wa Ar Riḍā*, a very rare work on Asceticism and Sūfism, by Ḥārīḡ Muḥāsibī, a famous Sūfī of the 3rd century A.H. who died in A.H. 243 = A.D. 857. Dated A.H. 620.
- No. 825. A very valuable and oldest copy of *Kitāb al Luma'* by Abū Naṣr as Sarraǧ, who died in A.H. 378 = A.D. 988. Dated A.H. 483.
- No. 826. The second part of a very old copy of *Qūt al Qulūb*, a work on Sūfism and Asceticism, by Abū Ṭālib al Makki, who died in A.H. 386 = A.D. 996. Dated A.H. 571.
- No. 831. A reliable copy of *Manāzil as Sā'rin*, a famous work on Sūfism, by 'Abdallāh al Anṣārī, who died in A.H. 481. The copy was in the use of Muḥammad bin 'Alī, an Indian Sūfī of the 9th century A.H.
- No. 841. A very rare abridgement of *Iḥyā' al 'ulūm*, not mentioned in any catalogue, by Yaḥyā bin Abīl Kḥair, who died in A.H. 558 = A.D. 1162.
- No. 850. A unique copy of a concise commentary on *Bidāyat al Hidāyat* of Ġazzālī (d. A.H. 505 = A.D. 1111), by 'Abdal Qādir al Fākihī, who died in A.H. 982 = A.D. 1574.
- No. 857. A very old copy of *Kitāb at Tawwābīn*, by Ibn Qudāmah, who died in A.H. 620 = A.D. 1223. The present copy was studied by several scholars in A.H. 695.
- No. 860. A very reliable copy of 'Awārif al Ma'ārif, by Shihābaddīn Suhrawardī, who died in A.H. 632 = A.D. 1234. Dated A.H. 884. The present copy was studied in the 11th century A.H. by certain famous Sūfis of Gujarāt.
- No. 879. An autograph copy of *Sharḥ Fuṣūṣ al Hikam* by Jāmi (d. A.H. 808 = A.D. 1492). Written in A.H. 896.
- No. 889. An old copy of 'uqlat al Mustanfiṣah of Muḥiaddin al 'Arabī (d. A.H. 638 = A.D. 1240). Dated A.H. 773.
- No. 893. An old and valuable copy of *Riyāḍ Aṣ Ṣāliḥīn* of Muḥiaddin an Nawawī (d. A.H. 676 = A.D. 1278). The copy was transcribed five years after the author's death in A.H. 681. The present MS. was studied by several eminent scholars under Ibn 'Aṭṭār, one of the pupils of the author.
- No. 895. An old copy of *Ḥall ar Rumūz* of 'Izzaddīn al Maqdīsī (d. A.H. 678 = A.D. 1279). Dated A.H. 839.
- No. 907. A very old and valuable copy of *Shifā' al Asqām* of Subkī

(d. A.H. 756=A.D. 1355), studied under the author by his son and many others.

- No. 910. An autograph copy believed to be unique of *Zubdat* at *Taşawwuf*, an exceedingly valuable work on principles of *Şûfism* by *Şhamsaddin ad Dâmigâni*, the Minister of Persia and pupil of *Qâḍi Aḍud* (d. A.H. 756=A.D. 1355).
- No. 911. A very correct copy of *Simt aş Şudûr*, a very rare work on *Şûfism*, by *Taqiaddin al Mauṣili* (d. A.H. 797=A.D. 1394). Written by the pupil of the author.
- No. 926. An autograph copy of *Jawâmi' al Kilam*, by 'Ali *Muttaqî* (d. A.H. 975=A.D. 1567).
- No. 929. A very rare copy of extremely rare work on *Şûfism* viz. *Al Fuṣûl Fathîyah*, by *Husain bin Faqih* (d. A.H. 979=A.D. 1571). Dated A.H. 1022.
- No. 937. A copy of *Husn at Tawassul*, a very rare work on *Şûfism* by 'Abdal *Qâdir al Fâkihi* (d. A.H. 982=A.D. 1575).
- No. 939. An old copy of an Arabic translation of *Faṣl al khitâb*, a reliable work on *Şûfism* in Persian. The work was translated into Arabic by *Amir Badshâh Muḥammad al Bukhârî* in A.H. 987. The present copy was transcribed in A.H. 997.
- No. 955/1. A very old copy of *Kitâb al Kunh Mimmâlâ Budda lil Muridi Minhu* of *Maḥiaddin al 'Arabi* (d. A.H. 638=A.D. 1240). Dated A.H. 778.
- No. 959/1. A copy of a very rare treatise, viz., *Ar Risalat al Makkiyah*, believed to be unique by *Qutbaddin*, a *Şufi* of the 8th century A.H. Written in the beginning of the 10th century A.H.

The volume of the catalogue was revised by Mr. E. A. Horne and Dr. Azimuddin Ahmad. The final proofs of the same were revised and passed for the Press by me.

Imperial Library,
Calcutta, 3rd July, 1928.

J. A. CHAPMAN.



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ARABIC MANUSCRIPTS.

ASCETICISM AND ŞÛFÎSM.

No. 820.

fol. 3; lines 16; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الصبر والرضا

KITÂB AŞ ŞABR WA AR RIDÂ'.

A fragment containing the last three foll. of an old copy of Kitâb aş Şabr wa ar Ridâ', a very rare work on Asceticism and Şûfîsm, which treats of the strict observation of the two important principles of the subject, viz., to bear patiently and accept gladly the inevitable decrees of God, whatever they may be.

Author: Abû 'Abdallâh Hâriş bin Asad al Muḥâsibî أبو عبد الله حارث بن اسد المحاسبى, a follower of the Shâfi'î School, and the most distinguished Şûfî of the 3rd century A.H., whose literary merits equal his fame as Şûfî. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم ظاهري و باطني), is attested unanimously by his biographers, Şûfis and scholars. He is called Al Muḥâsibî on account of his supreme mastery over the appetites, and his being mindful in his every act of the fear of God. He died in A.H. 243 = A.D. 857; see Mir'ât al Janân, fol. 158^b; Ṭabaqât u Ibn Mulaq-qîn, fol. 152^a; Ikhtiyâr ar Rafiq, fol. 39^b; Kashf u Asrâr al Bayân, fol. 112; Muġmal Faşîhî, fol. 25; Isnawî, fol. 13; Taḍkirat al Awliyâ' of 'Aḫḫâr, fol. 113^b; Nafaḥât., p. 56; Al Lawâqih, fol. 74; Tâj at Ṭabaqât, vol. iii, Part, ii, fol. 657; Berlin, No. 2812; Paris, No. 1913/15; Brock., vol. i, p. 198 (where A.H. 213 is a misprint for 243 as the date of the author's death).

The present work is not mentioned in Brock., who, however, vol. i, p. 198, mentions five other works of the author.

The present fragment begins abruptly thus:—

حتى لا يجب ان يكون قصه منه شيئاً كما قال سويد بن منبجة
مغبطاً به فذلك نافلة فان زال عنه و ام يصبر الى سخط ربه فانه قدما
الى الصبر الخ •

The colophon runs thus:—

تم كتاب الصبر و الرضا للمعاصبي و فرغ من كتابته في الثالث
عشر ربيع الآخر سنة ٢٢١ •

Written in good Naskh. Dated A.H. 621.

At the end, the following two notes are found:—

I. By Ahmad bin 'Abdallâh bin Muḥammad al Warrâq, a scholar of Egypt of the 8th century A.H. He says that, in A.H. 777, he went through the MS.:—

طالع فيه العبد الفقير الى عفو ربه احمد بن عبد الله بن محمد ...
الوراق غفر الله له و لجميع المسلمين و ذلك في مستهل رجب سنة
سبع و سبعين و سبعمائة •

II. By Muḥammad bin Mu'lim Najmaddin. He says that he also went through the MS.:—

طالع في هذا الكتاب العبد الفقير الى الله محمد بن معلم
نجم الدين •

These two notes are followed by a prayer (دعاء) designated دعاء مبارك, which begins thus:—

اللهم اني اسألك بالالف المعطوف و باسم المكفوف الخ •

No. 821.

fol. 63; lines 23; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'ân, Ḥadîṣ and other religious works, such as those of jurisprudence, theology and Ṣūfism, divided into 162 Bâb.

Author: Abu'l Laiṣ Naṣr bin Muḥammad bin Ahmad bin Ibrâhîm as Samarqandi ابرو الليث نصر بن محمد بن احمد بن ابراهيم المرقندي

a famous Ḥanafī scholar of his age, chiefly known as a jurist and traditionist. He studied under his father and many other *Shāikhs*. For the names of most of them, see *Tanbīh al Ġāfilin*, No. 823 below, where the present author quotes Ḥadīṣ and the sayings of others transmitted to him by his *Shāikhs*. Brock., vol. i, p. 196, enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given, as detailed below, viz., A.H. 373, 375, 376, 382, 383, 393. Three different dates, viz., A.H. 373, 375 and 383, are given by Hāj. Khāl.; see vol. ii, p. 365; vol. ii, p. 51; vol. iii, p. 136. Two dates, viz., A.H. 375 and 393, are mentioned in Berlin, vol. x, p. 381. Brock., vol. i, p. 195, gives the following three dates: A.H. 375, 383, 393. In *Madinat al 'Ulūm*, fol. 109, and in *Tāj at trājim* (edited by Flügel), A.H. 393 is the date given. Again Flügel, in *Die Classen*, p. 303, gives A.H. 383; the author of *Mujmal Faṣīḥi*, fol. 125^b, A.H. 376; *Tāj at Ṭabaqāt*, vol. iv, fol. 1150, A.H. 382; and Cairo, vol. ii, p. 70, A.H. 375. The earliest biographer of our author, who died in A.H. 775, the author of *Al Jawāhir al Muḍiyah*, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and *Al Kafawī*, in *I'lām*, agrees with him, as does also the author of *Ṭabaqāt al Ahnāf* (see Hand-list, No. 2452). 'Alī Qārī, in his *Ṭabaqāt* (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on *Shifā'* (see Hand-list, No. 2250), which was composed after the *Ṭabaqāt* referred to above, he agrees with date given by the author of *Al Jawāhir Muḍiyah*; and this is also supported by the author of *Ḥadā'iq al Ḥanafiyah*, p. 180. In view of the agreement of the last five authors on A.H. 373=A.D. 983, we may, perhaps, accept this date in preference to any other.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الفقيه ابو
 الميث نصر بن محمد بن ابراهيم بن الخطيب السمرقندي رحمة الله
 عليه اني جمعت في كتابي هذا فنونا من العلم ... وسميته كتاب
 البستان النعم *

For other copies of the work see Berlin, Nos. 8322-3; Wien, No. 1837; Cairo, vol. ii, p. 70; Rāmpūr, No. 50.

The work was printed in Būlāq, A.H. 1289; in Bombay, A.H. 1304; and in Calcutta, A.D. 1868.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 822.

fol. 139; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.
Written in Nasta'liq. Dated A.H. 1195.

No. 823.

fol. 228; lines 23; size $12 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

تنبيه الغافلين

TANBÎH AL ĠÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Ḥadîṣ and the sayings of others transmitted to the author by his father and other Shaikhs, divided into 95 *Bâb*.

Beginning:—

الحمد لله الذي هدانا لهذا الكتاب قال الفقيه الزاهد ... نصر بن
محمد بن احمد بن ابراهيم السمرقندي اني لما رأيت الواجب على
من رزقه الله تعالى المعرفة في الادب و الحفظ في العلم جمعت
في كتابي هذا شيئا من المواعظ الخ *

The first *Bâb* begins on fol. 2^a, thus باب الاخلاص وترك الرياء اخبرنا
محمد بن الفضل الخ

The last chapter begins on fol. 219^a as follows:—

* باب الحكايات قال الفقيه ابو الليث السمرقندي حدثنا ابي الخ

For other copies of the work see Berlin, Nos. 8735-6; Wien, vol. iii, p. 268; India Office, No. 147; Alger, Nos. 872-75; Cairo, vol. ii, p. 151; Āṣafiyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305; Bombay, A.D. 1884.

No. 824.

fol. 296; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in ordinary Naskh. Dated A.H. 1187.

Scribe: حسين بن محمد.

No. 825.

fol. 178; lines 12; size 8×6 ; $5\frac{1}{2} \times 4$.

اللع في التصوف

AL-LUMA' FĪ AT TAŠAWWUF.

A very valuable and the oldest known copy of the Kitāb al Luma', dated A.H. 483. This is the oldest MS. in the library but unfortunately it is imperfect.

Author: Abū Naṣr Sarraǧ at-Ṭūsī.

The MS. is defective at the beginning and opens thus:—

• كِتَابُ الْفَهْمِ ثَمَانِيَةِ أَبْوَابٍ بَابُ مَذْهَبِ أَهْلِ الصَّفْوَةِ الْخ.

An exceedingly valuable edition of the work (with critical notes, author's life, abstract of contents, glossary and indices), by R. A. Nicholson, was published in the Gibb Memorial Series, 1914.

The author, surnamed طَاوُوسُ الْفَقْرَا "The Peacock of the Poor," was a great expounder of the Sufic doctrines. He was well versed in mystical theology. He died in A.H. 378=A.D. 988. For full particulars of the author and the work see Nicholson's edition. Some particulars of the author will also be found in Kashf-al Mahjub; Taḍkirat al-Auliya'; Nafahāt; Safinat al-Auliya'; Mirat al-Asrār; Mirat al-Janān, etc. See also Ḥāǧ. Khal.

The following anonymous note on the title-page, apparently written in the 9th century of the Hijrah, ascribes the authorship of the work to the famous Shaikh Abū Naṣr Bishr al-Ḥāfi (d. A.H. 227=A.D. 841):—

• كِتَابُ الْفَهْمِ لِأَبِي نَصْرٍ بَشْرِ الْحَافِي

This wrong assertion is evidently based on a careless reading of the opening words of each Bāb in which only the Kunyah Abū Naṣr, and not the name, occurs: قَالَ أَبُو نَصْرٍ.

The writer of the note has thus mistaken Abū Naṣr (Bishr al

Hâfi) for our author Abû Naṣr (Sarrâj). Hâfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several *Shaikhs* who lived after the death of Hâfi (see the List of *Ṣūfis* given at the beginning of Nicholson's edition).

The main object of the author in writing the work was to show by argument that the true principles of *Ṣūfism* agree with the doctrines of the *Qur'ân* and the *Ḥadiṣ*. He deals at length with the doctrines and principles of the ancient *Ṣūfis*, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of *Ṣūfism* in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitâb*, subdivided into numerous *Bâb*. Our copy has only twelve *Kitâb*, as follows:—

The first *Kitâb*, كتاب الغم (corresponding with the second in the printed edition), in 8 *Bâb* (in the printed edition 9 *Bâb*), on fol. 1^b. The second, in 4 *Bâb*, on fol. 11. The third, in 5 *Bâb*, on fol. 17. The fourth, in 7 *Bâb*, on fol. 23^b. The fifth, in 27 *Bâb* (in the printed edition 26 *Bâb*), on fol. 34^b. The sixth, in 5 *Bâb*, on fol. 79^b. The seventh, in 12 *Bâb*, on fol. 95. The eighth, in 6 *Bâb*, on fol. 109^b. The ninth, in 6 *Bâb*, on fol. 116^b. The tenth, in 2 *Bâb*, on fol. 124^b. The eleventh, in 18 *Bâb* (in the printed edition, 32 *Bâb*), on fol. 143. The twelfth (not treated as a separate *Kitâb* in the printed edition), in 20 *Bâb*, on fol. 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bâb*), and the first *Kitâb*, كتاب الأحوال (comprising 19 *Bâb*), occupying pp. 1-70 in the printed edition, are wanting in our copy. The last *Kitâb* in our copy, styled كتاب الاعلاط, is not treated as a separate *Kitâb* in the printed edition, but forms only a part of its last *Kitâb*, كتاب تفسير الشطحيات. The last *Bâb* of the fifth *Kitâb* in our copy is treated as a separate *Kitâb*, كتاب المائل in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS. used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS. (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of *Ṣūfism*. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS. would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy, viz., A.H. 483, runs thus:—

فرغ من كتابته يوم الاثنين و السابع عشر في شهر رجب سنة ثلاث
و ثمانين و اربعمائة *

Written in fair bold Naskh.

No. 826.

fol. 218; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من قوت القلوب في معاملة المحبوب

AL JUZ' AŞ ŞÂNÎ MIN QŪT AL QULŪB FÎ MU'ÂMALÂT AL MAḤBŪB.

The second part of a very old copy, dated A.H. 571, of Qūt al Qulūb, a work on Šūfism and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Šūfism. The author expounds with special care the philosophical principles involved. As the author of Faṣl al Khitāb (see Persian Hand-list, No. 1386), fol. 33^a, observes in the quotation which follows, the present work is recognised by Šūfis and scholars as the most useful composition produced on the subject up to that time:—

قالوا لم يصنف مثله في الاسلام في دقائق الطريقة و اعرفه رحمة الله
كلام في هذه العلوم لم يسبق الى مثله *

Al Ġazzālī (d. A.H. 511=A.D. 1111), in Iḥyā' al 'Ulūm (see Nos. 833-36 below), borrowed materials from the present work.

The present second volume contains the last 16 Faṣl, viz., 32-47. A complete copy of the work is mentioned in Berlin, No. 2816, together with a full description of the contents. An index of the contents of the present copy, written on different paper in a later hand, is attached at the beginning.

Author: Abū Ṭālib Muḥammad bin 'Alī bin 'Aṭīyah al Makki al Ḥārīṣī ابرطالب محمد بن علي بن عطية المكي العارضي, a famous Šūfī of Mecca. He was a disciple of Abu'l Ḥasan Muḥammad bin Aḥmad bin Sālim Baṣrī to whom he refers on fol. 183^b thus:—

و كذلك شيخنا ابو الحسن بن سالم يقول اذا اعطيت حقه من
الشبع ... فجمعحت بك النفس الى الهلكة و اذا منعت حقه من الشبع
قصرت كل جراحة عن حظها فاستقام القلب بذلك و اعتدل *

He died in Bagdād, A.H. 386=A.D. 996. See *Mir'āt al Janān*, fol. 233^b; *Nafaḥāt*, p. 135; *Tāj at Ṭabaqāt*, vol. iv, part ii, fol. 1210; *Faṣl al Khatāb*, fol., 277^b; *Mujmal Faṣiḥi*, fol. 128^a.

Beginning:—

الفصل الثاني و الثلاثون فيه شرح مباني الاسلام و هي خمسة
ذكر فضائل الطهارة و ما يقال عند غسل كل عضو من الاذكار اول ذلك ان
يتوضأ قاعدا مستور العورة و ان لا يكون الماء متمسكا *

The work ends with the 47th Faṣl which begins thus:—

الفصل السابع و الاربعون فيه كذب تفصيل الحرام من الشبهة و فضل
الحلال و ذم الشبهة *

The colophon, which is not fully legible, runs thus:—

الحمد لله رب العالمين و صلى الله على سيدنا النبي العربي و على
آله و اصحابه و اتباعه اجمعين و سلم سليماً... فرغ... سنة احدى و سبعين
و خمس و خمسمائة اللهم اغفر لمصنفه و لصاحبه و كاتبه و لوالديهم اجمعين *

For other copies of the work see Berlin, *loc. cit.*; Rāmpūr, No. 261.

The work was printed in Cairo, A.H. 1310. A printed copy of the work is mentioned in Āṣafiya Library, No. 989.

Written in good Naskḥ.

The name of the scribe is undecipherable. Foll. 69-95, which are also written in Naskḥ, are supplied in a later hand.

" The MS. was at one time in the possession of one Muḥammad bin 'Abdallaṭif, a scholar of the 9th century A.H., as it appears from his autograph note on the title-page which runs, thus:—

كتاب قوت القلوب و معاملة المحبوب تصنيف الشيخ الكبير الشهير
ابي طالب المكي من نعم الله على عبده محمد بن الشيخ عبد اللطيف
اختم له بالخير الخ *

One Muḥammad Nāfi', in his note on the title-page says, that in A.H. 1192, he purchased the present MS. through Mīr 'Ināyatallāh.

No. 827.

fol. 308; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

روضة العلماء

RAUDAT AL 'ULAMĀ'.

A work containing a collection of religious, mystical and moral instructions, based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis and others. The work is divided into 98 *Bāb*, which are fully described in Berlin, No. 8860.

Author: Abu'l Hasan 'Alī bin Yaḥyā bin Muḥammad Az Zanda-
vaisitī al Buḡhārī al Muṭtaḡī بن محمد الرند ويسني ابو الحسن علي بن يحيى بن محمد الزندويسني البغاري المبتغي. *Hāj. Khal.*, vol. iii, p. 505, and Berlin, No. 8860, record the author's name as Abū 'Alī Ḥusain bin Yaḥyā; but the author of *Al Jawāhir al Muḍiyah*, vol. ii, fol. 128^b, emphatically states that his name was 'Alī bin Yaḥyā, thus: *و قلت اسمه علي بن يحيى*. This rendering is supported by the Isnād of the present work, quoted below, which is identical with that found in the copy noticed in Būhār Lib. Cat., vol. ii, No. 121:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله و صحبه
اجمعين يقول ابو اسمعيل احمد بن محمد نصر العلوي الحدادي البخاري
عفي الله تعالى عنه اخبرني لجميع كتاب روضة العلماء جدي ... ابو
المعالى اشرف بن ابي بكر الحسيني الحدادي رحمة الله عليه اجازة في
سنة اربع و ستين و خمسمائة ... قال اخبرنا الشيخ الامام الزاهد شمس
الاسلام ابوبكر بن محمد بن فضل الرندجورى فيما كتب لى في سنة ثمان
و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر
بن محمد بن عيسى البلودي رحمة الله عليه قال اخبرنا الشيخ الفقيه
الزاهد ابو الحسن علي بن محمد الرندويسنى رحمة الله عليه •

It is evident from the fact, that throughout the work the author is referred to, sometimes as *قال الفقيه رحمة الله* (the preceptor or jurist said May God have mercy on him), and sometimes as *قال رحمه الله* (he said May God have mercy on him), that the work was arranged by some one after the author's death—probably by his pupil, Abū Naṣr bin Muḥammad bin 'Isā, who, in the Isnād quoted above, refers to the author in similar terms (*نقيه رحمة الله عليه*).

The date of the author's death is not mentioned in *Hāj. Khal.*,

nor in Berlin, No. 8860. In *Al Jawâhir al Muḍīyah*, the author is noticed as a Ḥanafi scholar; but nothing is said as to the century to which he belonged. Dr. Hidāyat Ḥusain, in *Būhār Lib. Cat.*, vol. ii, No. 121, on the strength of a date, A.H. 508, mentioned in the *Isnād*, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS. elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33^a) quoted below, to Abû Bakr Ismâ'ilî, a reliable traditionist, who died in A.H. 371=A.D. 981; see *Huffāz*, vol. iii, p. 159; and states that he personally received certain religious instruction from him:—

قال رحمه الله سمعت الشيخ الإمام ابابكر اسمعيلي يحكي عن الحسن البصري انه جلس للعامة فلما فرغ قام اليه شاب النح *

(ii) From the above-mentioned Abû Bakr Ismâ'ilî he received a Ḥadīṡ, which he quotes on fol. 248^a, as follows:—

قال رحمه الله وحدثنا الإمام ابوبكر الاسماعيلي املاًّ بإسناد له عن نافع ابن عمر قال لما نزلت هذه الآية وهو قوله مثل الذين ينفقون اموالهم بغير حساب الى اخر الآية قال رسول صلى الله عليه وسلم رب زدامتي فنزلت هذه الآية من ذالذي يقرض قرضاً حسناً فيضاعفه له اضعافاً كثيراً قال رسول الله صلى الله عليه وسلم زدامتي فنزلت انما يؤتى الصابرون ... اجرهم بغير حساب *

(iii) Again, on fol. 285^a, he refers as follows to a saying which fell from the lips of Ṣufî Abu'l Qâsim (d. A.H. 378=A.D. 988; see *Nafahât*, p. 139):—

قال رحمه الله وسمعت ابا القسم الصوفي يقول اول شئ خلقه الله تعالى خلق ذرة بيضاء *

(iv) It is clear from the following passage (fol. 33^b) that our author studied under Abu'l Ḥasan 'Alî bin 'Abdallâh at Ṭarâṡusî (d. A.H. 382=A.D. 992; see *Ansâḡ u Sam'ânî*, fol. 222^b):—

قال رحمه الله قرأت علي ابي الحسن علي بن عبد الله الطرسوسي
قال كان بعض الصالحين يغسل موتى الصوفية فقال غسلت ميئاً يوماً و
الدرجة في كغفه فسمعت هاتفاً من زاوية البيت ... يقول انه غسل باطنه
في حياته و انت غسلت ظاهرة بعد و فاتة فا جتمع الغسلان فصار نوراً على
نور النج .

Beginning:—

اشكر الله تعالى كثيراً واسبحه بكرة و اصيلاً ... اما بعد فاني قد صنفت
هذا الكتاب و اصليته مرارا علي اصحاب و كان خالياً عن مسائل الفقه و
الحكم والا مثال فسألني بعض اهل العلم ممن قد ابتلي با الجلوس
في العامة ايد نعم الله بان اصنفه ثانية فاصغيت لهم ابقائهم الله
تعالى اذني و صنفت كتابي هذا ... و سميت كتاب روضة العلماء ...
و كان اسمه الاول روضة المذكرين .

The author gives us to understand in the preface that the present work is an enlargement of his former work, *Raudat al Muḍkkirin*.

Some one in the following note on the title-page has erroneously ascribed the authorship of the work to Abū Ismā'īl Aḥmad bin Muḥammad bin Naṣr al 'Alawī:—

كتاب روضة العلماء تصنيف الشيخ العلامة و العبر البصر الغمامة ابو
اسماعيل احمد بن احمد بن نصر العلوي الحنفي غفر الله له و لجميع
المسلمين .

For other copies of the work see Berlin, No. 8860; Būhār, Lib. Cat., No. 121; Rāmpūr, Nos. 156-57, of date A.H. 771, Rāmpūr, No. 156, of date A.H. 771, being the oldest copy known to us.

Written in fair Naskh. Dated A.H. 1097.

In A.H. 1255 the MS. came into the possession of one 'Abdarrahīm al Qandahārī, an Indian scholar of the 13th century A.H. See the note on the title-page, which runs thus:—

قد وقع هذا الكتاب بفضل الله الكريم في ملك عبد الرحيم القندهاري
نفعه الله الباري سنة ١٢٥٥ هـ .

No. 828.

fol. 114; lines 33; size $13\frac{1}{2} \times 8$; $10 \times 5\frac{1}{2}$.

الرسالة القشيرية

AR RISÂLAT AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfism and asceticism, containing a full description of the mystical principles and practices of the Sûfis. In the first *Bâb* of the work, the author refers to 82 eminent Sûfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (أهل السنة والجماعة), and that the Sûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Hadîṣ and sayings of the Sûfis, is regarded as a standard work on the subject, and is referred to as such by Sûfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No. 2822. The work was composed in A.H. 438.

Author: Abu'l Qâsim 'Abdalkarim bin Hawâzin bin Talḥa bin Muḥammad al Qushairî أبو القاسم عبد الكريم بن هوازن بن طلحة بن محمد القشيري, known as Al 'Ustâḍ (الأستاذ), a prominent Sûfî, scholar and author of the 5th century A.H. He is specially known for his merit in the Qur'ânic branches, tradition, philology, jurisprudence, theology and mystical branches of learning; and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock., vol. i, p. 432. Besides the 13 works referred to above, a very rare work of the author, viz., Kitâb al Mi'râj is found in the Library; see Hand-list No. 2269. Our author was a follower of the Shâf'î school, and adhered to the Ash'arî school of theology. He was born in Khurâsân, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Khurâsân for Nishâpûr, where fortunately he fell in with Sûfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

- (i) Abu'l Qâsim Al Aimânî, a philologist of the 4th century A.H.
- (ii) Hâkim (d. A.H. 405=A.D. 1014; see Lib. Cat., vol. v, part i, pp. 105-6).
- (iii) Ibn Fûrak (d. A.H. 406=A.D. 1015; see Lib. Cat., vol. v, part ii, No. 373), who is quoted by our author on fol. 52^b of the present work, thus: أخبرنا الإمام أبو بكر محمد بن الحسن ابن نوري رحمه الله الخ.

- (iv) Abū Ishāq al Isfirā'īnī (*d.* A.H. 418=A.D. 1027; see Isnawī, fol. 24), who is also quoted on fol. 98^a, thus: *وكان الامام ابو اسحاق الاسفرائيني يقول: الخ*.
- (v) Abū Bakr Muḥammad aṭ Ṭūsī (*d.* A.H. 420=A.D. 1029; see Isnawī, fol. 300).
- (vi) Abū Nu'aim al Iṣfahānī (*d.* A.H. 430=A.D. 1038; see Lib. Cat., vol. v, part ii, p. No. 437).

After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Sūfī Abū 'Alī Ad Daqqāq, who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abū 'Alī's death, in A.H. 405=A.D. 1014, our author adopted as his spiritual guide the Sūfī Abū 'Abdarrahmān as Sulamī (*d.* A.H. 412=A.D. 1021). These two Sūfis are the chief authorities quoted in the present work. The wonderful genius of Qushairī earned for him a great reputation among the Sūfis, who conferred upon him the title of Al Ustād, which had formerly been borne by Abū 'Alī. He died in Nishāpūr, A.H. 465=A.D. 1074, and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples, and the following six sons who were also reputed for their piety and literary knowledge:—

- (i) Abū Naṣr 'Abdarrahīm (*d.* A.H. 514=A.D. 1120; see Isnawī, fol. 373).
- (ii) Abū Sa'd 'Abdallāh (*d.* A.H. 477=A.D. 1084; See Isnawī, fol. 380).
- (iii) Abū Maṣṣūr 'Abdarrahmān (*d.* A.H. 482=A.D. 1089; see Isnawī, fol. 380).
- (iv) Abū Sa'id 'Abdalwāhid (*d.* A.H. 494=A.D. 1100; see Isnawī, fol. 380).
- (v) Abū'l-Faṭḥ 'Abdallāh (*d.* A.H. 521=A.D. 1127; see Isnawī, fol. 381).
- (vi) Abū'l Muzaḥḥar 'Abdalmun'im (*d.* A.H. 532=A.D. 1137; see also Isnawī, fol. 381).

For our author's life see *Mir'āt al Janān*, fol. 264; Subkī, vol. iv, fol. 161; Isnawī, fol. 378; Ibn Mulaqqin, fol. 61^a; *Kaṣḥf u Asrār al Bayān*, fol. 112; *Ṭabaqāt al Mufasssirin*, fol. 53^b; *Nafahāt*, p. 354; *Muḥmal Faṣīḥī*, fol. 151^b; Br. Mus. Suppl., No. 227; De Slane's translation of Ibn Khallikān, vol. ii, p. 152.

Beginning:—

قال الاستاذ جمال الاسلام ابو القاسم عبد الكريم بن هوازن القشيري
..... الحمد لله الذي تفرد بجمال ملكوته وتوحد بجمال جبروته الخ •

After fol. ii, certain foll. containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to foll. 37-66 of No. 829 below) are missing.

The MS. is undated; but the paper, handwriting, and general condition of the MS. suggest that the present copy was transcribed not later than the 5th century A.H. Foll. 1-18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No. 136; Wien, No. 1890; India Office, No. 598; Paris, No. 1830; Berlin, Nos. 2822-23; Bodl., vol. i, No. 325; Br. Mus. Suppl., No. 227; Rampûr, Nos. 147, 148, 149.

The work was printed in Cairo., A.H. 1248 and again in Bûlâq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304; see for a copy the same Âşafiyah Library, p. 378.

No. 829.

foll. 236; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same, beginning with the following Isnâd, thus:—

قال حدثنا الشيخ الامام قطب الدين ابو مطيع عبد الرزيع بن عبد الرحمن بن عبد العزيز مد الله في انفسه قال حدثنا والدى الشيخ الامام ابو سعيد عبد الرحمن بن عبد العزيز بن محمد بن عبد السلام العليمي قال حدثنا الشيخ الامام الاستاذ الاجل جمال الاسلام ناصر السنة وقامع البدعة ابو القاسم بن هوازن بن طلحة القشيري رحمة الله الحمد لله الذي تفرد بجلال ملكوته الخ *

The MS. is dated, A.H. 1033; and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Muṭî', a scholar of the 6th century A.H.

A note on the margin of the last fol. runs thus:—

بلغ مقابلة على نسخة صحيحة متعددة وهي نسخة العارف الحسين بن محمد بن الحسين الملك الفسائي الجبائي المدفون بمدينة حبش المعمية ... في مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that, in A.H. 1036, the present MS. was compared with a reliable copy of the work belonging to Husain, the last king of the Rasulid dynasty in Yaman; see Lane Poole, p. 99.

Written in fair Naskh. Dated Šan'â' (in Yaman), A.H. 1033

No. 830.

fol. 306; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. Written in beautiful Naskh, within gold-ruled borders. The first two foll. are fully illuminated; and there is a frontispiece.

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 831.

fol. 46; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

منازل السائرین

MANÂZIL AS SÂ'IRÎN.

A very reliable work, generally regarded as authoritative by the Šūfis, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several *Bâb*: (i) بدایات. (ii) ابواب. (iii) معالمات. (iv) اخلاق. (v) النمايات. (vi) احوال. (vii) اولیای. (viii) حقائق. (ix) انبیای. (x) اصول. Qurânic verses are quoted in support of the subject-matter of each *Bâb*. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Šūfi Abû Bakr Kattân (d. A.H. 322=A.D. 933) to the effect that there are altogether 1,000 stages in mystical development (ان بین العبد والعق) (الف مقام من نور وظلمة); but claims that these are all embraced in the 100 principal stages referred to above.

We are also told in the preface that the work was composed at the request of the people of Harât.

Author: 'Abdallâh bin Muḥammad bin Aḥmad bin 'Alî bin Ja'far bin Maṣṣûr bin Matt bin Zaid bin Khâlid al Anṣârî عبد الله بن محمد بن منصور بن مات بن زيد بن خالد الانصاري, the most prominent Šūfi and Hanbali scholar of the 5th century A.H., who

traced his descent from Zaid, commonly called Abû Ayyûb al Anṣārī, a companion of the Prophet. He was highly esteemed both as Ṣūfī and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sultān Mas'ūd bin Maḥmūd (A.H. 421-432=A.D. 1038-1075), when on a visit to Harāt. In A.H. 462, he was invested with a *Khil'at* (خلعت) by the Caliph Qā'imbillāh (A.H. 422-467=A.D. 1031-1075). Again, in A.H. 474, the author was invested with a *Khil'at* and the title of *Shaiḫ al Islām* by the Caliph Muqtadirbillāh (A.H. 467-487=A.D. 1075-1094). He is generally referred to, by this title, by Jāmi in *Nafahāt*. He was a disciple of Abu'l Ḥasan *Kharrqānī* (d. A.H. 425=A.D. 1033; see *Mujmal Faṣiḥi*, fol. 139), the famous Ṣūfī of the 5th century A.H. *Ibnū'l Jawzī* (d. A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395; but according to the author's own statement, contained in *Nafahāt*, p. 371, he was born in A.H. 396, at Quhandiz, a city in Harāt. In his early life he devoted himself equally to the literary branches of learning and to Ṣūfism, studying under several teachers and professors of Nishāpūr, Bastām and Tūs, and receiving spiritual training from the Ṣūfis of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Ṣūfis of Harāt, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines; and he was ordered to leave Harāt, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Ṣūfis of Harāt complained against his mystical theories to Sultān Alap Arsalān (A.H. 433-465=A.D. 1063-1072), who ordered him to leave Harāt, but when he realised that the complaints against him were inspired by jealousy, the Sultān cancelled the order. Lastly, in A.H. 478, Nizām al Mulk (d. A.H. 485=A.D. 1092; see *Lib. Cat.*, vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harāt; but, in A.H. 480, he was honourably recalled by the Nizām. He died in Harāt, A.H. 481=A.D. 1088; see *Tabaqāt Ibn Rajab*, foll. 35-48; *Mir'āt al Janān*, fol. 275; *Nafahāt*, p. 371; *Mujmal Faṣiḥi*, fol. 546; *Tabaqāt al Mufasssirin*, fol. 386; *Brock.*, vol. i, p. 433; *Rieu, Persian Catalogue* vol. i, p. 35. A separate biography of the author by 'Abdal Qādir ar Ruhāvi, with the title of *Al Mādih Wa Al Mamdūh*, is mentioned in *Ibn Rajab*. The author of *Tāj at Tabaqāt*, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in *Brock.*, *loc. cit.*, the following five works of the author are mentioned in *Ibn*

كُتَابُ عِلَلِ الْمَقَامَاتِ (iii). مناقبُ الإمامِ أحمدَ (ii). كُتَابُ الْفَارُوقِ (i).
مَجَالِسُ التَّذْكِيرِ (v). تَقْسِيرُ الْقُرْآنِ (iv).

Beginning:—

الحمد لله الواحد الأحد القيوم الصمد وبعد فإن جماعة من الرافضيين
في الوقوف على منازل السائرين ... من أهل هراة ... طال علي مسألتهم
أيالي زماناً أن أبين لهم في معرفتها بياناً الخ .

Several scholars have written commentaries on the present work.
See Hâj. Khal., vol. vi, pp. 129-30.

For other copies of the work see India Office, No. 599; Cairo, vol. vii, p. 556; Berlin, No. 2826-7; Wien, Nos. 1891-2; Br. Mus., No. 753. For a very reliable text, *cf.* that contained in the commentary by 'Abdarrazzâq al Kâshî (*d.* A.H. 736=A.D. 1336; see No. 875 below), who tells us, in the preface of his commentary, quoted in India Office, No. 600, that he found many variants in the various copies of the work which he examined, but that fortunately he succeeded in obtaining a copy studied under the author himself, the text of which he incorporated in his commentary.

Written in fair Naskh. Dated A.H. 839.

Scribe: صدر الدين بن محمد.

The title-page bears the following autograph note of Sūfi Muḥammad bin 'Alī, which indicates that the MS. was for some time in his possession:—

من ممتلكات العبد الفقير إلى الملك الولي محمد بن شيخ علي
الملقب بشرف الدين الهمداني عفي الله عنه ذنبه وستر عيوبه .

This note is followed by his seal, which contains the following Persian verse:—

بمهر مهر نبي و بعشق شاه ولي
ببض جرم و گناه محمد بن علي

This Muḥammad bin 'Alī was an Indian Sūfi of the 9th century A.H. In A.H. 781, he and his father, 'Alī (*d.* A.H. 786=A.D. 1384), settled in Kashmīr, whose ruler, Iskandar Shāh (A.H. 796-819=A.D. 1393-1416), became a disciple of the present Sūfi, and whose Minister, a Hindū named Basant, accepted Islam under the Sūfi's spiritual influence, and was afterwards known as Malik Saifaddīn. See Taḍkira i 'Ulamā' i Hind, p. 219.

The title-page also bears the following prayer:—

در میان نماز سفت صبر و نماز فرض روی بدست راست کند و سه نوبت
بگوید القهار و قوت کند دیگر روی به پس پشت کند و همچنین سه نوبت
بگوید القهار و قوت کند به پس پشت دیگر روی بدست چپ همچنین
که آن روز الله سبحانه تعالی مهمات او کفایت فرماید انشاء الله بمنه و کرمه •

Four 'Arddidabs, the earliest of which is dated, A.H. 1066, are also found on the title-page.

No. 832.

fol. 13; lines 31; size $11\frac{1}{2} \times 5\frac{1}{2}$; 4×3 .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 11th century A.H. The handwriting of the present MS. is identical with that of MS. No. 873 below, the scribe of which is Nûraddin Abu'l Wadâd.

No. 833.

fol. 133; lines 13; size 12×7 ; 9×3 .

احیاء علوم الدین

IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of *Ihyâ' u 'Ulûm ad Dîn*, a comprehensive work on Sûfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ân, Hadîs, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone. Muḥammad Pârasâ (d. A.H. 822=A.D. 1419), a famous Sûfi of the 9th century A.H., and the author of *Faṣl al Khitâb*, tells us, in the following passage on fol. 33^a of Lib.₄ copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qūt al Qulūb (No. 826 above): وقد تتبع كلامه (ابو طالب عكي) الأمام حجة الإسلام في تأليف احياء العلوم.

Ibn. Ḥajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, No. 159) and 'Irāqī (*d.* A.H. 806=A.D. 1403; see Lib. Cat., vol. v, part ii, No. 442), each made a collection of the Ḥadīṣ referred to in the present work, giving in every case the Isnād and suitable references to other works of Ḥadīṣ. Ibnu'l Jawzī (*d.* A.H. 597=A.D. 1200; see Lib. Cat., vol. x, No. 512), in his two works, I'lām al Iḥyā and Minhāj al Qāzidin, criticised the present work. His criticisms were replied to by contemporary scholars; and Yāfi', in his Irshād, foll. 36-39, (see No. 908 below) has refuted certain Šūfis, who criticised the present work. The work is divided into four Rubu', or parts: (i) العبادات; (ii) المادات; (iii) الميكلات; (iv) المنعجات. Each part is subdivided into 10 Kitāb, and each Kitāb again into several Faṣl. The present copy is divided into four volumes, each volume containing one part. The present volume contains Part I, viz., العبادات.

Author: Abū Ḥāmid Muḥammad bin Muḥammad al Ġazzālī.¹

ابو حامد محمد بن محمد الغزالي

He is surnamed Zainaddīn at Ṭūsī, and is known by the title of Hujjat al Islām. An eminent scholar of the Shāfi'ī school, and famous as philosopher, theologian, jurist and exponent of Šūfism, he is known in Europe by the name of Al-ġazel, and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Ṭūs, in A.H. 450; not in 441, as stated by Huart, History of Arabic Literature, p. 265. He lost his father in his boyhood; and was placed under the care of a Šūfī friend of his father, who entered him in a Madrasah of Ṭūs, where he received his early education under Zādaqānī. Love of learning impelled Ġazzālī to leave home; and he first visited Jurjān, where he studied under Abū Naṣr Isma'īl and some others. Thereafter, he proceeded to Nišāpūr, where the famous professor of Niẓāmīyah Madrasah, 'Abdalmalik Imām al Ḥaramain (*d.* A.H. 478=A.D. 1085; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Ġazzālī attended his lectures for a considerable period, and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject, Al Mankhūl,

¹ The present spelling of the word is preferred to that of Ġazzālī, on the high authority of Ikhtiyār ar Raḥīq, fol. 28*, where we read:—

و الغزالي بفتح العين المعجمة وتشديد الزاي وبعد الالف لام و هذه النسبة الى الغزال على عادة اهل خوارزم و جرجان فانهم ينسبون الى القصار القصاري ... و قبل الزاي مخففة ... و هو خلاف المشهور *

for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqqin, fol. 77^a, Ġazzālī submitted *Al Mankhūl* to his teacher, Imām al Haramain, who made the following encouraging remarks on the work: *انا حي فبها صبرت حتي اموت لان كتابك غطي على كتابي*.

Ġazzālī became known throughout Nishāpūr as a profound scholar; and, on the death of Imām al Haramain, in A.H. 478, the authorities appointed him professor of Nizāmīyah Madrasah in his place. After a few years' service in the Nizāmīyah Madrasah, he was summoned in A.H. 484, by the Nizām al Mulk of Bagdād (see Lib. Cat., vol. x, No. 493) to be Principal of the Nizāmīyah College there; and his success in several debates with eminent scholars of Bagdād, together with the fame of his lectures, won for him the highest reputation as a scholar throughout the Muslim world. In A.H. 488, he resigned his post in order to devote himself to Šūfism, the love of which had been placed in his heart by Shaikh Abū 'Alī Fārmudī (*d.* A.H. 477=A.D. 1084; see *Mir'āt al Janān*, fol. 272^b), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Šūfī Abū Naṣr bin Ibrāhīm, who died after A.H. 490, as his Shaikh for spiritual training. The present work (*Ihyā'*), along with others, was composed in Damascus, and earned for its author the title of *سيد المصنفين* (the lord of authors); see *Irshād*, No. 908 below. Ġazzālī, later on, visited Cairo and Alexandria; and afterwards returned to his native place (Tūs), where he founded a Madrasah for the scholars and a Monastery for the Šūfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ān and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock., vol. i, p. 419. As regards two of the works mentioned in his list, viz., *Al Maqnūn Bihi 'An Ġairi Ahlihi* and *As sirr al Maktūm*, Ġazzālī's authorship is emphatically denied by Isnawī, fol. 343. He died in A.H. 505=A.D. 1111. See Isnawī, *loc. cit.*; Ibn Mulaqqin, fol. 77; *Ikhtiyār ar Rafiq*, fol. 110; *Mir'āt al Janān*, fol. 287^b; *Nafahāt*, p. 422; *Mujmal Faṣiḥi*, fol. 159; *Subkī*, vol. iv, fol. 210-16; *Mu'jam al Buldān*, vol. iii, p. 560; *Kashf u Asrār al Bayān*, fol. 182; *Tāj at Ṭabaqāt*, vol. vi, part i, fol. 295; *Aṭ Ṭabaqāt al 'Alīyah* (see foll. 122-25 No. 959/5 below); Gosche, *Über Ġazzālī's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp. 239-311; Munk, *Mélanges de philosophie*, p. 336; Schefer *Chrestomathie Persane*, vol. ii, p. 212; Huart, *History of Arabic Literature*, p. 263; Nicholson, *Literary History of Arabs*, p. 338; Macdonald, *Development of Muslim Theology*, pp. 215-211; Z.D.M.G., vol. vii, p. 172.

Beginning:—

الحمد لله تعالى أولا حمدا كثيرا طيباً الخ *

For other copies of the work see Berlin, Nos. 1679-1706; Wien, No. 1656; Leid, No. 2146; Br. Mus. Suppl., No. 173-4; Br. Mus., Nos. 854-8; Cairo, vol. ii, p. 62; Alger, Nos. 554-8; India Office, Nos. 602-10; Badl., vol. i, Nos. 287, 295; Rāmpūr, No. 253; Āṣafiyah, Nos. 1-3.

The work has been printed in Būlāq, A.H. 1289, and in Cairo, A.H. 1306; also lithographed in Lucknow, A.D. 1864.

No. 834.

fol. 208; lines 31, size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

Continuation of preceding volume; contains the second part of the work. It begins thus:—

الحمد لله الذي احسن تدبير الكائنات الخ *

No. 835.

fol. 164; lines 31; size 12×7 ; 9×5 .

Vol. III.

Continuation of above; contains the third part of the work. It begins thus:—

الحمد لله الذي يتخير درن ادراك جلاله القلوب الخ *

No. 836.

fol. 376; lines 13; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. IV.

Continuation of above; contains the fourth part of the work. It begins thus:—

الحمد لله الذي بتكميده يستفتح الكتاب الخ *

All these four volumes are written in beautiful Naskb, within gold-ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated, in a great variety of colours.

Scribe : درويش محمد ابن باقي محمد.

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus:—*بند شاه جهان عبد الرشيد ديلمي*, we may conclude that the present MS. was at one time in possession of 'Abdarrashid 'ad Dailamī (*d.* A.H. 1081=A.D. 1670; see *Tadkira-i Khush Nawisān*, p. 95), a famous scribe in the Court of *Shāh Jahān* (A.H. 1037-1068=A.D. 1628-1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: *وقف هذا الكتاب لله عز وجل العبد الضعيف حاجي عبد الرزاق سنة 1114*, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1114, by one *Hājī 'Abdarrazzāq*.

No. 837.

fol. 304; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

The Same.

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1-8. Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9^b.

Foll. 9^b-10 are fully illuminated.

At the top of fol. 9^b, a note which runs thus: *از كتب خانۀ جناب نواب حاجي ولايت علي خان صاحب دام اقباله سي اي. اي.* indicates that the present MS. is from the Library of Nawwāb *Hājī Wilāyat 'Alī Khān Shāhib*, C.I.E., of Patna.

No. 838.

fol. 354; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1-8. Index of the contents.

The work begins on fol. 9^b.

Both volumes are written in good Naskh. Not dated; apparently,

13th century A.H. There is beautiful frontispiece at the beginning of each volume.

No. 839.

fol. 479; lines 25; size 12×7 ; $8 \times 4\frac{1}{2}$.

The Same.

The second volume only of a beautiful copy of the preceding work, divided into two volumes. It contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Written in beautiful Naskh, within gold-ruled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each *Kitāb*. Dated A.H. 1100.

Scribe: محمد شاکر بن محمد شریف.

The name of the scribe is found on fol. 214^b, at the end of the 3rd part.

A note at the end tells us that the present copy was made during the reign of Aurangzib, and therefore presumably in India.

No. 840.

fol. 16; lines 25; size 9×7 ; 7×4 .

قطعة من احیاء علوم الدین

QIT'AT MIN IHYĀ' 'ULŪM AD DĪN.

A fragment of the preceding work, containing كتاب اسرار الزکوة, the 6th *Kitāb* of the first part.

Beginning:—

الحمد لله الذى اسعد و اشقى الخ *

Written in good Naskh, within gold-ruled borders. Not dated; apparently, 12th century A.H.

الى يوم الدين و بعد فاني لم ازل حريصا منذ زمان تنقدم في ان اختصر
كتاب الاحياء حسب الاستطاعة والله الموفق للصواب باب في فضيلة العلوم النعم *

Written in fair Naskh. Dated A.H. 1177.

Scribe: هادي بن علي.

No. 842.

fol. 154; lines 11; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

عين العلم و زين العلم

‘AIN AL ‘ILM WA ZAIN AL HILM.

An abridgment of *Ihyā’ al ‘Ulūm* (see Nos. 833–836 above). The author of India Office Catalogue, No. 680, rejects the statement made by Stewart in his Catalogue (No. 139), in which he describes the present work as an abridgment of *Ihyā’ u ‘Ulūm ad Dīn*, and holds that it is a compendious independent work on asceticism and Šūfism. An examination of the contents of the work supports Stewart’s statement, however; and ‘Alī Qārī (*d.* A.H. 1014=A.D. 1605), in his commentary (No. 844 below), definitely states that the text is an abridgment of *Ihyā’ al ‘Ulūm*, as appears from the following passage in the preface to his commentary (see No. 844 below):—

• وهو في الحقيقة مختصر لآحياء العلوم لصحبة الإسلام •

The authorship of the work is doubtful. According to some Muḥammad bin ‘Uṣmān bin ‘Umar Al Balkhī بن عثمان بن عمر البلخي a scholar of the 8th century A.H., is the author, see Hāj. Khal., vol. iv, p. 283. Again in Hāj. Khal., vol. vi, p. 159, and Berlin, No. 3064, where the work is noticed under the title of *Manāḥij al ‘Arifin*, one ‘Abdallāh bin ‘Abdarrahmān al Modā’inī is said to be the author of the work; but ‘Alī Qārī, in his commentary, on the authority of Ibn Ḥajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, p. 49) holds that it is the work of a certain Indian scholar.

Beginning:—

• يا رب رباه باسمك ابتدى النعم •

For other copies of the work see India Office, No. 680; Berlin, No. 3064; Āṣāfiyah Library, Nos. 502, 555 and 877; Rampūr Nos. 222–225.

The present work was lithographed in Peshawar, A.H. 1279; see Rampûr, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1362.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. At the end is found the seal of Faḍā'il Khān, a noble of 'Ālamgir's Court, dated A.H. 1104, from which we may conclude that the MS. was for some time in his possession, and was written in or before that year. This seal is followed by a note, which runs thus:--

عین العلم با سر لوح مجدول بطلای و رنگ جلد مستعمل بابت

پیشکش هدایت الله ولد عنایت الله خان هفتم ماه شعبان سنه ۱۱۴۴ •

The note tells us that the present MS. was presented, in A.H. 1144, to Hidāyatallāh, the son of 'Ināyatallāh, the author of *Aḥkām 'Ālamgiri*, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; *Ma'aṣṣir 'Ālamgiri*, 257^b.

Two 'Arḍdidāhs of later date are found at the end.

No. 843.

fol. 113; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Dated A.H. 1122. Marginal notes are found throughout the copy.

Scribe: رَحْمَتُ اللَّهِ الضَّبَائِي. He is also the scribe of the MS. No. 852 below.

The seal of one Muḥammad Ya'qûb, dated A.H. 1272, is found at the end.

26 foll., containing quotations from different works, have been added by some one at the end.

No. 844.

foll. 549; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

شرح عمّن العلم

SHARḤ U 'AIN AL 'ILM.

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'ān, Ḥadīṣ and sayings of the Šūfīs. The present commentary was the author's last work, and was composed in Rajab, A.H. 1014, a few months before his death.

By 'Alī bin Sulṭān Muḥammad al Qārī al Harawī علي بن سلطان الهروي, the most eminent Ḥanafī author of the 11th century A.H., who died in A.H. 1014=A.D. 1605. See Lib. Cat., vol. v, part i, No. 237.

Autograph of 'Alī Qārī is found on the title-page of Al Wasilah; see Hand-list, No. 186, where 'Alī Qārī in the following note says that the said MS. was for some time in his possession:—

ملكه بالشراء الشرعي اقرعبد الله الملك الغني علي بن سلطان
محمد الهروي لطف بهما بلطفه الخفي *

Beginning:—

الحمد لله العلى العظيم ... اما بعد فيقول خادم كلام ربه القديم
... على بن سلطان محمد القارى الهروى ... وهو في الحقيقة مختصر
لاجياد علوم الدين لصحبة الاسلام وهو (المصنف) من فضلاء الهند
وعلماهم على ما صرح به الشيخ ابن حجر في مقدمته ... و قيل انه
منسوب الى علماء بلخ *

For other copies of the work see Rāmpūr, Nos. 182-83; Cairo, vol. ii, p. 92, where seven copies of the work are enumerated.

The present commentary was printed in Constantinople, A.H. 1292.

Written in good Naskh. Not dated; apparently, 12th century

A.H.

No. 845.

fol. 256; lines 11; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

جواهر القرآن

JAWÂHIR AL QUR'ÂN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sûfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ân, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning; and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them; see fol. 97^a, where he says:—

و حرام على من يقع هذا الكتاب بيده ان يظهره الا على من استجمع
ببذات الصفات *

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ân from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'ân, and which he designates by a separate title, viz., *Al Arba'ûn fi uṣûl Ad Dîn* (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127^a, where he says:—

اسم هذا القسم كتاب اربعين في اصول الدين فمن شاء ان يكتبه
مفردا فليكتب فانه مشتمل على زبدة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No. 846 below, where its contents are fully described.

Author: Abû Hâmid Muḥammad bin Aḥmad al Ġazzâlî (*d.* A.H. 505=A.D. 1111); see No. 833 above.

Beginning:—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصلوة على رسوله
التي هي خاتمه كل خطاب الن *

At several points, readers are requested by the author to refer to another composition of his, *Ihyā' al 'Ulūm* (Nos. 833-36), for more detailed information on the points concerned.

An index of the work is contained in foll. 1-4.

For other copies see Leid, No. 1986-87; Br. Mus., No. 143; A.S., No. 388; Cairo, vol. viii, p. 198; *Āṣafīyah*, Nos. 14/2, 21/3.

Written in ordinary Naskh. Not dated; apparently, 11th century A.H.

No. 846.

foll. 102; lines 18; size 9 × 5; 7½ × 4½.

الاربعون في اصول الدين

AL ARBA'ŪN FĪ UṢŪL AD DĪN.

A copy of the third Qism of the preceding work, treated as an independent composition and transcribed by *Shaikh Muḥammad Chishtī*, a Šūfī of the 11th century A.H., who added a short preface, which runs thus:—

الحمد لله رب العالمين حمدا يوازي نعمه و يكافئ مزيده و الصلوة
علي رسول محمد و آله و اصحابه اجمعين *

The present work (the third Qism of the preceding) is again divided into the following four Qisms, each Qism containing a section devoted to each of the ten principles dealt with and a *Khātimah*:—

(i) القسم الأول في المعارف ; (ii) القسم الثاني في الاعمال الظاهرة ; (iii) القسم الرابع في (iv) القسم الثالث في اصول تركية النفس عن الاخلاق المذمومة
اصول الاخلاق المعصومة.

The ten principles dealt with in the first Qism (followed by a *Khātimah*) are as under:—

(i) الثاني في تقديس الذات (ii) الاول في ذات الله تبارك وتعالى (iii) السادس (vi) الخامس في الارادة (v) الرابع في العلم (iv) الثالث في القدرة (ix) الثامن في الانعال (viii) السابع في الكلام (vii) في السمع والبصر
العاشر في النبوة (x) التاسع في يوم الآخر.

بخاتمة في التنبيه على الكتب التي منها تطلب حقائق هذه الامور : *Khātimah*.

The ten principles and *Khātimah* of the second Qism are as follows:—

(i) الثالث في الصوم (iii) ; الثاني في الزكوة (ii) ; الاول في الصلوة (i) ;
 السابع (vii) ; السادس في الأذكار (vi) ; الخامس في قراءة القرآن (v) ; الرابع في الحج
 الثامن في القيام لعقوق المسلمين وحسن الصحبة معهم (viii) ; في طلب العيال
 العاشر في اتباع السنة (x) ; التاسع في الأمر بالمعروف (ix).

خاتمة تنعطف على الجمع في ترتيب الأوراد : *Khâtimah*.

The ten principles of the third Qism, and the *Khâtimah* to the same, are as follows:—

(i) الثالث في الغضب (iii) ; الثاني في شدة الكلام (ii) ; الاول في شدة الطعام (i) ;
 السادس في (vi) ; الخامس في البخل وحب المال (v) ; الرابع في العبد (iv) ;
 الثامن في الكبر (viii) ; السابع في حب الدنيا (vii) ; الرعونة وحب الجاه
 العاشر في الرياء (x) ; التاسع في العجب (ix).

خاتمة تنعطف على الجملة في جامع الأخلاق ومواقع الغرور منها : *Khâtimah*.

The following are the ten principles of the fourth Qism, and the *Khâtimah* to the same:—

(i) الثالث في الرعد (iii) ; الثاني في الخوف والرجاء (ii) ; الاول في التوبة (i) ;
 السادس في النية والأخلاص (vi) ; الخامس في الشكر (v) ; الرابع في الصبر (iv) ;
 التاسع في (ix) ; الثامن في المحبة (viii) ; السابع في التوكل (vii) ; والصدق
 العاشر في ذكر الموت وحقيقته وأصناف العقوبات الروحانية (x) ; الرضاء بالقضاء

خاتمة تنعطف على الجميع في التفكير والمحاسبة : *Khâtimah*.

For other copies of the work see *Āsāfiyah Library*, No. 392 ;
Rāmpūr, Nos. 21-33.

Written in Nasta'liq. Dated A.H. 1099.

No. 847.

fol. 158 ; lines 17 ; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

منهاج العابدين

MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions, the manner of representation and method of exposition adopted is new. According to the statement contained in the *Isnâd*, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No. 3265.

Author: Abū Hāmid Muḥammad bin Muḥammad al Gazzālī
 أبو حامد محمد بن محمد الغزالي. See No. 833 above.

The Isnād runs thus:—

انما يتقبل الله من المتقين حدثني الشيخ الفقيه الصالح الزاهد عبد
 للملك بن عبد الله رضي الله عنه قال املأني الشيخ الزاهد الموفق حجة
 الاسلام زين الدين شرف الأئمة أبو حامد محمد بن محمد الغزالي رفع الله
 درجة هذا الكتاب و هو آخر كتاب صنقه الخ *

The preface to the work begins thus:—

الحمد لله الملك الحكيم الجواد الكريم العزيز ... فصنفنا في طبع
 هذا الطريق وسلوكها كتباً كاحياء علوم الدين واقتضت
 الحال عند ذوى الالباب فابتلعت الى من بيده الخلق و الامر
 ان يوفقني لتصنيف كتاب يقع عليه اجماع و يحصل بقرائه الانتفاع
 فاجابني الذي يجيب المضطر اذا دعاه و اطلعني بفضله على اسرار ذلك
 و الممنى فيه تزييلاً لم اذكره في مصنفات التي تقدمت في اسرار
 معاملات الدين الخ *

The Isnād quoted above tells us that the contents of the present work were dictated by Gazzālī to one of his pupils, 'Abdalmalik bin 'Abdallāh, a scholar of the 6th century A.H.; and our copy, which is dated A.H. 966, is accordingly a later transcription of one containing the above Isnād.

For other copies of the work see Berlin, Nos. 3265-66; Paris, No. 1248; Leid, No. 2147; Br. Mus., No. 105; Br. Mus. Suppl., No. 229; Cairo, vol. ii, p. 138, vol. vii, p. 116; Āṣafiyaḥ, Nos. 27, 16/2, 644. For a printed copy of the same, dated A.H. 1305 see also Āṣafiyaḥ, No. 221.

Written in bold Naskh. Dated A.H. 966.

Scribe: ابن قاضي علاء الدين.

No. 848.

fol. 16; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مقامد منهاج العابدین

MAQÂSID U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abd-al-wahhâb ash Sha'rânî عبد الوهاب الشعرائي (*d.* A.H. 973=A.D. 1665; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidin, by Muṣṭafa Bakrî, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فان الكتاب الموسوم بمقامد منهاج العابدین الجامع لشوارق
فائق دقائق الدين اختصرة العارف الربانى سيدى عبد الوهاب الشعرائي
النج *

Some one has erroneously noted in the margin of fol. 1^b that the present is an independent work on Ṣūfism, with the title Risâlat u 'Ilm ad Dîn thus: رسالة علم الدين لاهل العلم والعرفان.

Beginning:—

الحمد لله الذي وفق من شاء من عبادة سلوك ... منهاج العابدین
... اما بعد فان منهاج العابدین من الكتب التي وقع عليها ... الاجماع
وعم به الانتفاع فسألني بعض اخواني ممن ذاكرتهم ان لجمع ... مقاصد
و اذكر حقائقه و شوارده النج *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.

Written in fair Naskh. Dated A.H. 1123.

No. 849.

foll. 20; lines 20; size 8×5; 7×4½.

رسالة التسويد

RISÂLAT AT TASWIYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Sûrat u Šâd (38, verses 71-2), of the Qur'ân:—

اذ قال ربك للملائكة اني خالق بشرا من طين ⑤ فاذا سويته و نفخت فيه من روحي فقعوا له ساجدين ⑥

When thy Lord said to the angels, "I am about to make man of clay, and when I have formed him, and breathed my Spirit into him, then worshipping fall down before him."

Author: Abû Hâmid Muḥammad bin Muḥammad al Ġazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above).

The scribe, whose name is not given, tells us in the following note at the end that the present work is *Al Kitâb Al Maḍnûn bihi 'An Ġair i Ahlihî*, one of the two works ascribed to Ġazzâlî (see No. 833 above):—

تم الكتاب المضمون به عن غير اهله •

The beginning and contents of the copy of that work, noticed in Berlin, No. 1721, do not correspond with those of the present MS.; while, on the other hand, a work by Ġazzâlî, entitled *Ar Risâlat at Taswiyah*, which is noticed in Berlin, No. 1722, agrees fully with the beginning and contents of the present MS. We may, therefore, safely reject the statement made by the scribe.

Beginning:—

قال الامام ابو حامد محمد بن محمد الغزالي لما سئل عن قوله تعالى فاذا سويته و نفخت فيه من روحي الآية ... ما التسوية و ما الذقن فقال رضي الله عنه التسوية فعل في المتحل القابل للروح و هو الطين في حق آدم عليه السلام *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 850.

fol. 118; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح بداية الهداية

SHARḤU BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on *Bidâyat al Hidâyah*, a treatise on Sûfism by Ġazzâlî (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580/2; Berlin, No. 3263; Cairo, vol. ii, p. 70. The commentator's name appears nowhere in the MS.; nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Aḥmad al Fâkihî (*d.* A.H. 982=A.D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in fol. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهداية امام غزالي قدس از اول ناقص بود مكممل كرده

• شد •

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as researches in books of reference:—

(i) The commentator, on fol. 82^a, refers to a commentary of his own on *Ḥizb* of Abu'l Ḥasan Bakrî, one of his *Shaiḫs*, thus:—

نعم سمعت من شيخنا ابي الحسن البكري كما شرحت

... من المنقبة العالية لشيخنا في آخر شرح حزبه •

Now a commentary on *Ḥizb* is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Aḥmad.

(ii) The commentator, on fol. 100^a, refers to a work entitled 'Kitâb al Akhlâq, also known as *Al Manâhij*; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الاخلاق • •

This is also mentioned as a work of 'Abdal Qādir in Berlin, No. 5401.

(iii) The author of *An Nūr as Sāfir*, on fol. 395^a, mentions two commentaries on *Bidāyah*; one detailed and the other concise, by 'Abbal-Qādir bin Aḥmad al Fākihī, thus:—

وله تصانيف منها شرحان على البداية للغزالي أحدهما أكبر من الآخر.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on *Bidāyah*, which he speaks of as *Ash Sharḥ*; and, on fol. 72^a, he distinctly says that the subject has been fully explained by him in *Ash Sharḥ*, thus: *بينت ذلك في شرح* (I explained it in *Ash Sharḥ*).

Beginning:—

الحمد لله الذي منه بداية الهداية و اليه انتهائها والصلوة والسلام على من ظهرت على يده أنوارها ... اما بعد فان الرسالة الوجيزة المسماة ببداية الهداية للامام الهمام ابي حامد الغزالي ... لما كانت مشهورة بين الافام و تصديي لشرحه بعض الاعلام كالامام العلامة وحيد عصره و فريد دهره عبد القادر بن احمد الفاكهي الشافعي المجاور لببيت الله لكن لم يكن هذا الشرح الجليل خالياً من البسط و التفصيل فاردت ان احرز شرحاً صغيراً الخ *

Commentator: 'Abdal Qādir bin Aḥmad al Fākihī, a famous scholar and author of repute. He was born in A.H. 920 and died in A.H. 982=A.D. 1574; see *An Nūr as Sāfir*, fol. 359. He is described by the author of *An Nūr as Sāfir* as a writer as voluminous as *Suyūṭī* (d. A.H. 911=A.D. 1505), who was the author of 600 works. Unfortunately, the works of our present author are not enumerated by his biographers; but we have succeeded in tracing the following eight works of his:—

(i) The present work. (ii) *Kitāb al Akhlāq*, also known as *Al Manāhij as Saniyah*; see Berlin, No. 5401. (iii) *Sharḥ al Hizb*; see Berlin, No. 10110. (iv) *Ash Sharḥ al Akbar*, mentioned in *An Nūr as Sāfir*. (v) *Faṣl al Khitāb fi Faḍā'il 'Amā'im*, mentioned on fol. 65 of the present MS. (vi) *Tāj ar Riyāsah*, mentioned on fol. 118. (vii) *Tuḥfat al Liṭāfah*, mentioned on fol. 13^b of MS. No. 936 below. (viii) *Husn al Tawassul*; for a copy of which, see No. 936 below.

Written in fair Naskḥ. Not dated; apparently, 11th century A.H.

The following note at the end tells us that one Nizāmaddin compared the present MS. with some other copy of the work:—

بلغ مقابلة على حسب الطائفة قاضي منعم نظام الدين *

No. 851.

fol. 249; lines 22; size $10\frac{1}{2} \times 7$; 8×4 .

الغنية لطالبي طريق الحق

L ĠUNYAH LI ṬĀLIBÎ ṬARIQ AL ḤAQQ.

The work is given the above title by the author himself, in the preface quoted below; and is noticed under the same title in Brock., vol. i, p. 435. Hāj. Khal., vol. iv, p. 338, designates the work by the title Ġunya only. In India, the work is generally known as Ġunyaṭ at Ṭālibin; see India Office, Nos. 617-8; Rampūr, Nos. 230-33; Stewart Cat., No. 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows:—

كتاب غنية الطالبين من مصنفات سلطان العارفين غوث الثقلين امام

الحرمين شيخ الفرقين عبد القادر الجيلاني *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics: آداب المريدين. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Ṣūfis. It was composed at the persistent request of the author's friends.

Author: Muḥiaddin 'Abdal Qādir bin Abi Ṣāliḥ Mūsā bin Janki-dūst al Jili al Ḥanbali عبد القادر بن أبي صالح موسى بن جنكي الدوست, the famous Ḥanbali scholar, and founder of the Qādiriyyah order, the most popular order of Ṣūfism, known throughout the Islamic world. The genealogical table of our author both on his father's and his mother's side ends with 'Ali, the fourth Caliph. Cf. the beginning of MS. No. 854 below, where his genealogical table on the paternal side is quoted. His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS.

He was born in A.H. 470, or according to some in A.H. 471. The former is the date generally accepted by his biographers. The author of *Fawāt al Wafayāt*, vol. ii, p. 1, wrongly states the year of his birth as A.H. 491. He came to Bagdād, at 18 years of age, in A.H. 488; and there he completed his studies under distinguished scholars and Šūfis. He received spiritual training under several Šaikh̄s; but خرقه (the garment of Šūfism) he received from Abū Sa'īd Makhzūmī, the most famous Šūfī of his age. For some years following A.H. 526 he was engaged in preaching and delivering lectures on Islam. His biographers tell us that his success in converting a large number of non-Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher. A great many Muhammadans confessed their sins and sought repentance, placing their hands on his. Ibn Jawzī, a contemporary Ḥanbalī scholar (see Lib. Cat., vol. x, No. 512), severely criticised our author in his work entitled *Damm u 'Abdal Qādir* (see vol. v, Part ii, No. 203, where the compositions of Ibn Jawzī are enumerated); but it is generally recognised that this and other works of Ibn Jawzī against the Šūfis were inspired by bitter prejudice against the latter. 'Abdal Qādir, the founder of the Qādiri-yah order, died at the age of 91 years in A.H. 561 = A.D. 1165. See, for his life and works Ibn Rajab, fol. 192-99; *Mir'āt al Janān*, fol. 332-36; *Nafahāt*, p. 586; *Mujmal Faṣiḥi*, fol. 169; Brock., vol. i, p. 435. Many Šūfis and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) *Bahjat al Asrār*; see Hand-list, No. 2442. (ii) *Qalā'id al Jawāhir*; see Hand-list, No. 2445. (iii) *Gibṭat an Nāzir*; see Hand-list, No. 2444. The last-mentioned work was edited from the Library copy by Sir E. Denison Ross, and published in Calcutta in A.D. 1903.

Beginning:—

عونك و لطفك على الله على سيدنا محمد و آله وصحبه و سلم
الحمد لله الذي بتحميده يستفتح كل كتاب و بذكره يصدر كل خطاب ...
اما بعد فقد الح على بعض اصحابي لجنبته الى ذلك فسرعت
مشمرا مبتغيا محتسبا للثواب الى جمع هذا الكتاب بتوفيق رب الابرار و قد
سميته غنية الطالبى طريق الحق الخ

For other copies of the work see Berlin, No. 2836; India Office, Nos. 617-8; Rampūr, Nos. 230-33; Āṣafiyyah, No. 1176; Stewart Cat., No. 149.

Written in fair Naskh. Dated A.H. 1016.

Scribe: **ابو تراب شيخ اسحاق لاهوري**, an Indian Ṣūfī of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed:—

سنینش کامل و عاشق تولد
۴۷۱ ۹۱
وفاتش دان معشوق الهی
۵۹۳

This verse is followed by a note, which tells us that the MS. was in A.H. 1125 in possession of one Muḥammad Ṣāliḥ of Lahore; and this is followed by another note, written by one Saifaddin Ḥusain of Lahore, who says that he obtained possession of the MS. through Muḥammad Nāṣiraddin Shāh in A.H. 1135.

Quotations from various Arabic works are found on the title-page, as also on foll. 248^b-49 at the end.

No. 852.

foll. 128; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

فتوح الغیب

FUTŪḤ AL ĠAIB.

A well-known work on Ṣūfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

* Author: Muḥiaddin 'Abdal Qādir Al Jilī **معني الدين عبد القادر الجيلاني**. See No. 851 above.

The work begins with the Isnād thus:—

قال والدي الامام الاوحد ... امام الائمة محيي الدين سيد الطوائف
ابو محمد عبد القادر بن ابي صالح بن عبد الله الجيلاني الحمد لله
رب العالمين اولا و آخرنا الحق *

The MS. is annotated throughout, in different hands; and on foll. 99-128 are quotations from various works on different points. For other copies of the work see Berlin, Nos. 2837-9; Leid, No. 2154; India Office, No. 616; Rāmpūr, Nos. 243-44; Āṣafiyah, No. 62/2; Cairo, vol. vii, p. 181.

Written in fair Naskh. Dated A.H. 1124.

Scribe: **رحمة الله الضيائي**.

No. 853.

fol. 261; lines 10; size $7\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1275. Each line of Arabic is followed by a Persian translation in red ink.

Scribe: عبد الرحمن خان معلمي.

No. 854.

fol. 428; lines 12; size 12×7 ; $9 \times 4\frac{1}{2}$.

ملفوظ القادرية

MALFŪZ AL QÂDIRĪYAH.

The above is the title given to the present work in a note at the end of our copy, which runs thus:—

قد وقع القراع من ترقيم الملفوظ لحضرة محبوب السبعاني غوث
الصمداني شيخ عبد القادر الجيلاني *

This agrees with the title as given in India Office, No. 619. In Berlin, No. 3402, on the other hand, the work is noticed under the title: الفتح الرباني والفيض السبعاني Al Fath ar Rabbâni Wa Al Faiḍ as Subhâni; and a different title again is found in Hâj. Khal., vol. ii, p. 605, where the work is referred to as جلاء الخواطر Jalâ' al Khawâṭir. The present work is a collection of the sermons of Shaikh 'Abdal Qâdir (see No. 851 above) delivered in various Madrasahs and Rubât (i.e. dwelling-houses of Sūfis) in Bagdâd from Shawwâl, A.H. 545, to Rajab, A.H. 546. These sermons contain religious, mystical and moral instruction.

Beginning:—

كتب سيد الاولياء ... عبد القادر رضي الله عنه ... بن ابي صالح موسى
جنكى دوست بن عبد الله الجيلاني بن يحيى الزاهد بن محمد بن داود
بن موسى الثاني بن عبد الله الثاني بن موسى الجون بن عبد الله
المخلص بن الحسن المثنى بن حسن بن علي بن ابي طالب قال الشيخ

ابو محمد محيي الدين عبد القادر رضى الله عنه وارضاه ... يوم الاحد بالرباط
ثالث شوال سنة خمس و اربعين و خمسمائة الاعتراض على الحق عز وجل
عند نزول الاقدار موت الدين الخ *

For other copies of the work see Bûhâr, Lib. Cat., vol. ii, No. 119; Âsafiyah, No. 1243; India Office, *loc. cit.*: Berlin, *loc. cit.*; where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of *Al Fath ar Rabbân*, the title given in Berlin, *loc. cit.*

Written in fair bold Naskh. Not dated; apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Alî, the 4th Caliph:—

نسبت نسب والدته شريفة حضرت غوث الاعظم قدس الله سره اينست
حضرت فاطمة ام الخير - بنت سيد ابو عبد الله الصومعي ابن سيد
جمال الدين ابن سيد محمد ابن سيد محمود ابن سيد طاهر ابن
ابو عطاء سيد عبد الله ابن سيد كمال الدين عيسى ابن سيد علاء الدين
ابن سيد محمد ابن سيد علي ابن امام حضرت امام جعفر صادق ابن
حضرت امام محمد باقر ابن حضرت امام زين العابدين ابن حضرت امام
حسين ابن حضرت علي مرتضى *

No. 855.

fol. 92; lines 10; size 8×5; 6×4.

آداب المريدين

'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Murîdîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084.

Author: Abû An Najîb 'Abdal Qâbir bin 'Abdallâh bin Muḥam-

mad bin 'Ammawaih as Suhrawardi ابوالنجيب عبد القاهر بن عبد الله بن محمد بن عمرو السهروردي, a famous *Shāfi'ī* scholar and a *Šūfi* of great repute, known to us as the founder of the Suhrawardīyah order of *Šūfi*sm. Our author traced his descent from Abū Bakr, the first Caliph. His early education was given to him by his uncle, Abū Ḥafṣ, who was also the first *Šūfi*, to inspire him with a love of mystical learning. He came with his uncle to Baġdād, where both of them permanently settled. Abū an Najib took admission in that famous institution, the Nizāmiyah College of Baġdād. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism, and received his spiritual training from Aḥmad al Ġazzālī (*d.* A.H. 520=A.D. 1126; see No. 959/5 below) and *Shaikh* Hammād ad Dabbās (*d.* A.H. 525=A.D. 1130; see *Mir'āt al Janān*, fol. 305^a). On the death of the latter, he attended the sittings of *Shaikh* 'Abdal Qādir al Jili (see No. 851 above). Abū an Najib received the garment and licence of *Šūfi*sm from all the above-mentioned *Shaikhs*; but he is specially reckoned as the disciple and successor of Aḥmad Ġazzālī. Our author lived in a *Rubāṭ* built by him on the west bank of the Tigris at Baġdād; where after completing his mystical training, he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery; and Abū an Najib added to it a Madrasah. In addition to the sittings mentioned above, he invariably presided over the assemblies of the *Šūfis*. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and *Šūfis* alike spread throughout the Islamic world; and he was visited in Baġdād by Caliphs, kings and nobles. On the 15th Muḥarram, A.H. 545, he was appointed Principal of the Nizāmiyah College, where he worked with remarkable success till Rabī' 11, A.H. 547, when he resigned, as a protest against the action taken by the authorities in escheating the property of one *Shaikh* Ya'qūb al Kātib, a boarder of the College who had died. This action resulted in a strike among the boarders, for a detailed account of which see al Kāmil by Ibn Aṣīr, vol. xi, p. 69. After resigning his post Abū an Najib returned to his Monastery and Madrasah, where he continued to hold sittings till A.H. 556. In A.H. 557 he left Baġdād, intending to visit Jerusalem. When he reached Damascus, however, he was persuaded by the authorities to stay there and deliver a series of lectures on Islam, which were attended by chiefs, nobles and scholars. From Damascus he returned to Baġdād, and passed the rest of his life in his own Monastery, where he died in A.H. 563=A.D. 1167. The

special mystical teaching of Abû an Najîb, which was adopted by the Suhrawardiyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddîn al Kubrâ (d. A.H. 618=A.D. 1221) and Shihâbaddîn as Suhrawardî (see No. 860 below). The author of *Mir'ât al Asrâr*, fol. 21^b, notes the fact that the number of novices belonging to this order of Şûfism exceeds that of any other order, thus:—

چندین مشائخ که در ساک او منسلک گشتند در خانوادۀ دیگر کم باشند *

The same fact is noted in *Latâif Ashrafi*, p. 353, as follows: * مشائخ که نسبت بخانوادۀ سهروردیست بدود مان دیگر کم بوده باشند * The biographers of the founder of the Suhrawardiyah order tell us that he left a number of works; but only two are known to us, viz., the present work and *Sharhu Asmâ' al Husnâ*, the only known copy of which is noticed in Wien, No. 1660/11.

For our author's life see *Mir'ât-al Janân*, fol. 338; *Subkî*, vol. v, fol. 270; *Isnawî*, fol. 253; *Ibn Mulaqqin*, fol. 90; *Bahjat al Asrâr*, fol. 216; *Qalâid al Jawahir*, fol. 92^b; *Nafahât*, p. 487; *Mujmal Faşîhî*, fol. 169^b; *Mir'ât al Asrâr*, fol. 241^b; *Tâj at Tabaqât*, vol. vi, Part ii, fol. 730; De Slane's translation of *Ibn K̲h̲allikân*, vol. ii, p. 150; *Brock.*, vol. i, p. 436, where two dates, viz., A.H. 562 and 563 are given as the date of his death. All the other works referred to above give the date A.H. 563.

Beginning:—

الحمد لله رب العالمين وعلى الله تعالى سيدنا محمد خاتم النبيين
.....اعلم ارشدنا الله و اياك ان كل طالب لشيء لا بد له ان يعلم ماهيته *

For other copies of the work see Berlin, Nos. 3084-85; Paris, No. 1337; Alger, No. 908; As. No. 1663; *Āṣafiyaḥ*, No. 148.

Two commentaries on the present work are known to us, one in Persian, by Maḥdûm Sharfaddîn Bihârî (d. A.H. 781=A.D. 1379); and the other in Arabic, by 'Alî Qârî (d. A.H. 1014=A.D. 1605; see *Lib. Cat.*, vol. v, part i, No. 237), for a copy of which see Berlin, No. 3086.

Written in fair Naskh. Dated A.H. 838.

No. 856.

fol. 37 ; lines 19 ; size 9×5 ; 7×4 .

The Same.

Another copy of the same, defective for the want of one fol. at the beginning. Written in good Naskh. Dated, Patan, A.H. 1037.

Scribe : كمال الدين بن شريف.

No. 857.

fol. 119 ; lines 17 ; size $7\frac{1}{2} \times 8$; $5\frac{1}{2} \times 6$.

كتاب التوابين

KITÂB AT TAWWÂBÎN.

A work from the mystical standpoint, in exposition of Tawbah or sincere repentance from sin, which in Šūfism is specially confessed in the presence of the penitent's *Shaikh*. The author, in order to emphasize the importance of the same, enumerates the persons, who are specially known as penitents or *توابين*, from ancient times up to his own day. The work is based on the Qur'ân, Ḥadīṣ, sayings of the Šūfis, and anecdotes of pious men transmitted from one of the author's *Shaikhs*. The work is divided into the following six parts, each of which begins with the author's *Isnād*, commencing from one of his *Shaikhs* :—

(i) fol. 1-3. Part i. This part is defective, the present copy containing only three odd folios. In a complete copy of the work this part contains an account of the Tawbah of angels, prophets and pre-Islamic kings. The first two fol. in our copy deal with the Tawbah of the prophets, Da'ūd, Mūsā and Yûnus. The third fol. deals with the Tawbah of King Saul (طالوت), the first among the penitents belonging to the group of pre-Islamic kings.

(ii) fol. 2-23. Part ii. Contains accounts of the Tawbah of penitents, followers of prophets prior to Muḥammad, described under the two following heads : (i) ذكر التوابين من الأمم, (ii) ذكر التوابين من آحاد الأمم.

(iii) fol. 24-27. Part iii. Contains accounts of the Tawbah of penitent, companions of the prophet described under the following head :—

أخبار التائبين من أصحاب رسول الله صلى الله عليه وسلم.

(iv) foll. 48-80. Part iv. Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head:—

ذكر التوابين من ملوك هذه الامة *

(v) foll. 81-107. Part v. Contains accounts of the Tawbah of penitents from among the Imāms, Ṣūfis, and Traditionists under the two following heads: (i) ذكر سبب توبة جماعة من الائمة رضي الله تعالى عنهم, (ii) اخبار جماعة من التوابين.

(vi) foll. 108-119. Part vi. This part is also defective at the beginning. Foll. 108-117, a continuation of the preceding part. Foll. 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head:—

ذكر خبر (توبة) جماعة ممن اسلم انبأنا شهادة بذت احمد

بن الفرج الابري الن *

Author: Muwaffiqaddin Abū Muḥammad 'Abdallāh bin Aḥmad bin Muḥammad Qudamah al Maqdisi *أحمد بن محمد عبد الله بن أحمد بن محمد بن قدامة المقدسي*, a famous Hanbali scholar and author, known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works. In all, 13 works of our author are enumerated in Brock., vol. i, p. 308. He was born in Jammā'il (in Palestine), A.H. 541. In A.H. 551 his father left Jamā'il for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Bagdād, where he studied under Shaikh 'Abdal Qādir al Jili (see No. 851 above), Ibn Jawzī (see Lib. Cat., vol. x, No. 512), and others. After completing his studies in Bagdād, he visited Mecca, Medina, Maṣīl and other places, and attended the lectures of the Shaikhs there. More than sixty Shaikhs of the author are referred to by him in the present work. In A.H. 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqī, a work on jurisprudence. See for a copy of the same Cairo, vol. iii, p. 298. Some years after, he returned to Bagdād, where, according to his biographers, he spent, in all, about forty years of his life. In A.H. 607, he went back to Damascus, where he was appointed Imām of the Jāmi' Muzaḥfari in place of his brother, Abū 'Umar. He continued in that responsible post till his death in A.H. 620=A.D. 1223. Our author is known to have been a supporter of the mystical theories of Ṣūfi 'Abdallāh al Anṣārī (see No. 831 above); and when his teacher, Ibn Jawzī, criticised 'Aḍallāh al Anṣārī for having taught

that God has similar bodily attributes to man (المعول النشيد) he replied to his criticisms. Abū Shāma (see Lib. Cat., vol. v, Part ii, No. 380), a pupil of the author, mentions as a remarkable instance of his complete absorption, when engaged in prayer, that once when King 'Azīz (A.H. 589-595=A.D. 1193-1198) came to see him, he never noticed the monarch until he had finished the prayers in which he was engaged. In support of his mystical powers, his biographers mention several miracles performed by him, such as crossing rivers walking on his feet, and others. Dahabī (see Lib. Cat., vol. v, Part ii, No. 462/7), a pupil of the author, wrote an independent biography of him. See for his life *Mir'āt al Janān*, fol. 387^b; *Ibn Raǧab*, vol. ii, foll. 81-86; *Dastūr al Ilām*, fol. 113.

The MS., the first part of which, as already mentioned, is defective, begins abruptly thus:—

اسرافيل ومن في سبع سموات وحملة العرش والكرسي
يقولون يا خاطي ابن الخطاي ما الذي رفاك الى ههنا وكيف اجترأت
اليه وموسى عليه السلام يبكي الخ *

The second part begins with the Isnād, thus:—

اخبرنا الشيخ القاضي الامام تاج الدين ابو محمد عبد الخالق بن
الشيخ عبد السلام بن سعيد بن علوان الشافعي في شهر ذي الحجة من
سنة خمس وتسعين وستمائة قال انبأنا شيخ الاسلام موفق الدين ابو محمد
عبد الله بن احمد بن محمد بن قدامة المقدسي رضي الله تعالى عنه قال
انبأنا شيخ الاسلام محي الدين ابو محمد عبد القادر بن ابي صالح بن
عبد الله الجيلي انبأنا ابو بكر محمد بن العباس بن نجيع البزاز ثنا يعقوب
بن يوسف القزويني ثنا محمد بن سعيد ثنا عمر بن ابي قيس عن
سمك عن عبد الرحمان بن يزيد عن ابيه عن عبد الله بن مسعود عن رسول
الله صلى الله عليه وسلم قال ان بني اسرائيل استخلفوا خليفة عليهم بعد
موسى عليه السلام الخ *

It will be noted, from the above, that 'Abdal Qādir (see No. 851 above) was one of the author's *Shaikhs*, being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus:—

كتاب التوابين تأليف شيخ الامام ... عبد الله بن احمد بن محمد بن
 قدامة المقدسي رواية القاضي الامام تاج الدين ابي محمد عبد الخالق
 بن عبد السلام بن سعيد بن علوان الشافعي سماع لكتبه العبد الفقير الى
 الله سبحانه محمد بن عبد الولي بن ابي محمد بن خولان العنبري * *

From this, as well as from the Isnâd itself, we learn that Muḥammad bin 'Abdalwālī, a scholar of the 8th century (see *Ad Durar al Kāminah*, vol. ii, fol. 355^b), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under 'Abdal Khâlīq, a Shāfi'i scholar and a Qāḍī of Ba'labakk, who studied the work under the author himself in A.H. 611, for which date see the Isnâd and note attached to the 5th part of the work.

Thus it is evident that our copy was transcribed in or shortly before A.H. 695; and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A.H. 595:—

هذا كتاب التوابين لا بن قدامة العنبري المتوفى سنة ٦٢٠ و تأريخ
 كتابة هذه النسخة سنة ٥٩٥ *

For other copies of the work see Paris, Nos. 1384-85; Alger, No. 1349/2; Berlin, 8791, where the work, wrongly under the title of *Al-Muntaqâ Min Şamarât Awrâq Kitâbi Akhbâr at Tawwâbin* by a certain Aḥmad Maqdisi, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940.

Written in fair Naskh.

No. 858.

fol. 8; lines 25; size 8½ × 6; 7 × 4.

الوصية

AL WAṢĪYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in *Ṭabaqât Ibn Rajab*, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imāms (Abū Ḥanifa, Mālik Shāfiʿi and Ḥanbal) and other eminent authors, who had composed a work of this nature in their old age under the same title; see Berlin Index (vol. x), pp. 543-44.

Beginning:—

قال الشيخ الشيخ الإمام موفق الدين ابو محمد عبد الله بن احمد بن
محمد بن قدامه المقدسي رحمه الله تعالى الحمد لله ذي الوجه الكريم
والفضل العظيم اما بعد فقد سألتني بعض اخواني الصالحين ان
اكتب وصية ثم بدا لي الآن ان اجنبه الي مسأله و ان اكون من
الدالين على الخير حين عجزت عن عمله الخ *

Written in fair Naskh. Not dated; apparently, 11th century
A.H.

No. 859.

fol. 332; lines 26; size 11 × 8; 8½ × 3½.

شمس المعارف و لطائف العوارف SHAMS AL MA'ÂRÎF WA LATÂ'IF AL 'AWÂRIF.

A work on Šūfism, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers اذعيه, and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet, used in the Qur'ân, and discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into 40 *fasl*. The present copy, which is incomplete at the beginning, begins abruptly thus:—

• شهادة ازل فمن نور هذه الشهادة اعترف المصطفون علما فاتهم ذلك *

Neither the author's name nor the title of the work is given on the title-page; but these are given in a note which has been added on the title-page, and are corroborated by Hâj. Khal., vol. iv, p. 75, who quotes the following passage which is found verbatim in the present MS.:—

اعلم ان المقصود من فصول هذا الكتاب ان يعلم بذلك شرف اسماء
الله سبحانه وما اودع في بحرها من انواع الجواهر الحكميات وكيف

التصرف باسماء الدعوات وما تابعها من حروف النور والآيات يتصل بها الى
العضرة الربانية من غير تعب وما يتوصل بها الى رغائب الدنيا الخ •

The preface, as given by Hâj. Khal., *loc. cit.*, begins as follows:—

الحمد لله الذي اطلع شمس المعرفة •

Author: Muhiaddin Abu'l 'Abbâs Ahmad bin 'Alî bin Yûsuf al Bûnî البوني أحمد بن علي بن يوسف البوني, a Šûfî of the 7th century A.H., well known as a cabbalistic writer. On fol. 182^b he speaks of the journey which he made from Egypt to Jerusalem, and tells of his having encountered a certain person belonging to the group of Abdâl,¹ thus:—

وذلك اني لما رحلت وهاجرت من مصر وجئت الى زيارة
بيت المقدس اذ انا برجل من الابدال وقد تعرض علي وسلم علي
وقال لي الخ •

He died in A.H. 622=A.D. 1225. See Br. Mus. Suppl., No. 230; Brock., vol. i, p. 497.

For other copies of the work see Goth., No. 1262; Br. Mus., No. 824/4; Leid, vol. iii, p. 171; Berlin, No. 4125, where the contents of the work are fully described.

No. 86o.

fol. 283; lines 21; size 8½ × 5; 6 × 3.

معارف المعارف

'AWÂRIF AL MA'ÂRIF.

A very reliable copy of 'Awârif al Ma'ârif, studied by certain famous Šûfis of Gujarât mentioned below. The present composition is

¹ Muhammadans, and especially the Šûfis, believe that Abdâl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. *Mishkât*, chapter xxiü, a reliable work on Hadîs (see Lib. Cat., vol. v, Part ii, No. 340), quoted in Hughes' *Dictionary of Islam*, pp. 1-2; but it will be noted that our author here claims to have identified one of the group.

regarded by Šūfis and scholars as the most authoritative work on Šūfism. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis. In the first and sixth chapters of the work, the author throws light on the origin of Šūfism in Islam and on the philology of the word Šūfī.¹ The principal mystical stages, as well as the aphorisms of the Šūfis, are also discussed in the present work, which was composed in Mecca. The Isnād of Ḥadīṣ and of the sayings of the Šūfis, contained in the present work, commence from one of the author's *Shaiḳhs*. The work is divided into 63 *Bāb*, which are fully described in Berlin, No. 2845.

Author: *Shihābaddīn 'Umar bin Muḥammad bin 'Ammawaih As Suhrawardī* *شهاب الدين عمر بن محمد بن عمرو السهروردي* (d. A.H. 632 = A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abū an Naṣīb, the founder of the Suhrawardī order; and it was through his efforts, and those of another disciple (see No. 855 above), that the order spread in Islamic countries. In Upper India, the order was introduced by Bahā'addīn Zakariyā al Multānī (d. A.H. 660 = A.D. 1261; see *Tadhkira-i 'Ulamā' Hind*, p. 32), a well-known disciple of the present author, who came from Bagdād and settled in Multān. In Bihar and Bengal it was introduced by another disciple of his, Jalāladdīn at Tabrizī, who came from Persia, and after first visiting Delhi and Badāyūn, journeyed to Bihar and Bengal; see *Mir'āt al Asrār*, Persian Cat., vol. viii, No. 676, fol. 341. Later on, fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above-mentioned Zakariyā al Multānī, when they visited these parts of India. A large number of the leading Šūfis of Bihar, who joined the order, are known to us.

Beginning:—

الحمد لله العظيم شأنه القوي سلطانه الخ *

For other copies of the work see Wien, No. 1896; Paris, No. 1332; India Office, Nos. 625-27; Alger, No. 909; Berlin, Nos. 2845-7; Āṣafiyah library, Nos. 40-42; Rāmpur, Nos. 217-20. The work was printed in Būlāq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

¹ Besides the four sources of the origin of the word Šūfī given in the present work, viz., Šūf, Šaff, Šuffah and Šafwat, the following six sources of origin are mentioned in other works: (i) Šūfān; see *Tāj ul 'Urūs*, vol. vi, p. 170; (ii) Banī Šūfiyah; see *Ansāb u Sam'ānī*, fol. 212; (iii) Šūfah (rotten piece of clothes); see *Sharḥ i Nafahāt* (Persian Hand-list, No. 1410, fol. 6); (iv) Šūfa (an Arab tribe); see *Ġiyāṣ al Luḡāt*, p. 226; (v) Šauf; see also *Ġiyāṣ al Luḡāt*, p. 100; (vi) Sophia, a Greek word; see Hughes, *Dictionary of Islam*, p. 608/ii.

شمس الدين ابن كمال الدين : Scribe.

The colophon runs thus:—

وقع الفراغ من تحرير هذا الكتاب الشريف المسمى بعوارف المعارف
علي يد اقل العباد شمس الدين ابن كمال الدين ابن شيخ الاسلام
غفر الله تعالى لهم و لجميع المؤمنين و المؤمنات من شهر صفر ... سنة
اربع و ثمانين و ثمانمائة *

A note below the colophon which runs thus : tells that the present MS. was once compared with another copy of the work. This is followed by an autograph note, written by Ja'far bin Jalâl, an eminent Şûfî of Gujarât, and the author of *Raudât i Shâhî*, a Persian work containing biographies of the Şûfis, in 24 volumes. He was also the author of several works on *Hadiş* and *Tafsir*. He died in A.H. 1085 = A.D. 1674; see *Tadkira i 'Ulamâ' i Hind*, p. 214; supplement *Mir'ât Ahmadi*, p. 44. In this note, he tells us that, in A.H. 1044, he and his father, Jalâl Maqşûd 'Âlam (d. A.H. 1059 = A.D. 1649; see *Tadkira i 'Ulamâ' i Hind*, p. 216), studied the work from the present copy under his grandfather, Maqbûl 'Âlam (d. A.H. 1045 = A.D. 1635; see *Tadkira i 'Ulamâ' i Hind*, p. 216). He further tells us that, in A.H. 1050, he and a certain 'Ali Maghghadi jointly studied 16 *Bâb* of the work under the above-mentioned Maqbûl 'Âlam, and the rest of the work under Jalâl. Those portions of the note, which contain the above information, run thus:—

سمعت هذا الكتاب بقرأة سيدي و سدي و والدي و استاني
و مولاي صاحب الكمال و الفضل و الافضال مولانا سيدنا الجلال سلمه الله
تعالى و كان سلمه الله تعالى يقرأ على سيدة و شيخه ... و استاذة ...
ووالدة الامجد مولانا السيد المخاطب بمقبول عالم دام الله جلاله فكان
سماعي و قرأة سيدي سلمه الله على سيد سيدي دام جلاله في سنة اربع
و اربعين و الف ثم اقرأت لزبدة اخواني في التقي و عمدة اعواني على
الهدى السعيد الازلى الابدي السيد على المشهدي وفقه الله لما يحب
و يرزى بعد ان كان قرأ سنة عشر بابا على سيد سيدي دام جلاله
..... ثم اتم على ضحوة يوم الاثنين الثالث من الجمادي الاولى
خمسین و الف كتبه مملوك اهل البيت النبوي جعفر بن جلال الشاهي
الرضوي الحج *

A second note, written by the same Ja'far bin Jalâl, tells us that he studied the work once more in A.H. 1055, with a group of scholars and Šûfis, under his father, thus:—

سمعت أيضا عند قراءة أكثر العلماء و الصالحاء على سيدي دام جلاله
و كان ذلك في سنة خمس و خمسين و الف اللهم صل على محمد
و آله و سلم *

In a third autograph note, he tells us that one 'Abdal Ġafûr and his brother jointly studied the work under him, thus:—

سمع هذا الكتاب مني بقراءة اخيه الكبير ... عبد الغفور ... كتبه جعفر
بن جلال الدين مقصود عالم *

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Ḥasan Khân, the late librarian, and brother of the founder.

The Library possesses two other MSS., viz. Persian Hand-list, No. 1776/11 and Arabic Hand-list, No. 2410, which were for some time in the possession of Šûfî Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus:—

مالكه كليب عتبة الشاهية مملوك اهل البيت النبوي جعفر بن
جلال مقصود عالم الشاهي الرضوي سنة ١٠٥٧ *

Foll. 280-83. و صايا شيخ زين الدين ابي بكر الغواني Waṣāyah Shaikh Zainaddîn Abû Bakr al Khawâfi. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Šûfis, by Zainaddîn Abû Bakr al Khawâfi. He died in A.H. 838=A.D. 1435. See, for his life, Muġmal Faṣiḥî, fol. 264; Nafahât, p. 569.

Beginning:—

و قد شرط سيد الطائفة جنيد قدس الله سره ... الاول دوام الوضوء *

No. 861.

fol. 361; lines 17; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.

Scribe : عماد بن جمال كانوري.

Five foll. at the beginning consist of an index of the contents, written in Nasta'liq by Faṭḥ Muḥammad Ṣiddiqī in A.H. 1124.

The last fol. contains a collection of some of the sayings of 'Alī, the fourth Caliph, which begins thus :—

من مقالات حضرت علي كرم الله وجهه طلبت الرقة فوجدتها في
التواضع الخ *

No. 862.

foll. 242; lines 21; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1-11 are written in beautiful Naskḥ, and the rest of the MS. in fair Naskḥ in a later hand, dated A.H. 1099; which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy.

No. 863.

foll. 430; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

ذوارف اللطائف

DAWĀRIF AL LATĀ'IF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon :—

هذا آخر كتاب ذوارف اللطائف في شرح عوارف المعارف قد فرغ
منه مصنفه سنة ثمانمائة و عشرين و ثمانمائة *

Difficult mystical theories are explained; and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words.

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS.; but a commentary on 'Awārif by 'Alī Mahā'imi (who died in A.H. 835), with the

title *Dawārif al Lata'if*, is mentioned in *Subḥat al Marjān*, fol. 89; and we may assume that this is the work in question. The full name of the commentator runs thus: 'Alī bin Aḥmad bin 'Alī bin Aḥmad al Mahā'imi علي بن أحمد بن علي بن أحمد المہالمی. He was a scholar and Sūfi of the Wujūdīyah group (see No. 865 below), and belonged to the Nā'iti tribe of Kukan (in Gujarāt). This tribe consisted of the descendants of certain Quraishī Arabs, who, suffering persecution at the hands of Ḥajjāj bin Yūsūf Aṣ Ṣaqafī (d. A.H. 95=A.D. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwān (A.H. 65-86=A.D. 685-705), left Medina, and came and settled in Kukan. The commentator's merit in Ḥadīṣ, Tafsir, theology, theosophy and philology, is evident from his compositions on these subjects. Besides the present commentary, and a Tafsir mentioned in Brock., vol. ii, p. 221, the following works of our author are known to us: (i) *Adillat at Tawḥid*, a work on theology; (ii) *Commentary on Nuṣūṣ*, see No. 892 below; (iii) *Risālat u fi Wujūh al I'rāb*, in which, according to the statement in the preface as quoted in *Subḥat al Marjān*, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to I'rāb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'ān: *الم ذلك الكتاب لا ريب فيه* *عدي للمتقين*. The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432; see *Taḍkira i 'Ulamā' i Hind*, p. 147; *Ḥadā'iq al Hanafiyah*, p. 371; *Subḥat al Marjān*, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning :—

الحمد لله الذي على ان جمع في الانسان بين فصوص تجليات الذات
..... وبعد فوقتني الملك الوهاب ان الحق به (عوارف المعارف)
شرحاً و الهمني ان اسميه ذوارف اللطائف قوله الحمد لله العظيم
شانه الحمد تعريف الذات بمحاسن الصفات الخ *

Written in fair Naskh. Dated Khaibar A.H. 1153.

Scribe: شيخ قلندر ابن محمد عبد الله الملقب ببني حليم.

No. 864.

foll. 25; lines 31; size 11 × 8; 9 × 5½.

ارشاد المريدين

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Sûfism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Faṣl*, with which the work ends:

- باب المجاهدة (4). باب النوبة (3). باب في اصطلاحاتهم (2). باب الطرق (1).
- باب الخوف (8). باب الصمت (7). باب التقوى (6). باب العزلة و الخلوة (5).
- باب الغشوع و التواضع (11). باب الجوع (10). باب العز (9). و الرجاء.
- (15). باب القناعة (14). باب العبد و الغيبة (13). باب مغالطة النفس (12).
- (19). باب الصبر (18). باب المقامات (17). باب الشكر (16). باب التوكل.
- (23). باب الإرادة (22). باب العبودية (21). باب الرضاء (20). باب المراقبة.
- (27). باب الحرية (26). باب الحياء (25). باب الاخلاص (24). باب الاستقامة.
- (31). باب حسن الخلق (30). باب الفراسة (29). باب الفتوة (28). باب الذكر.
- (34). باب الولي والولاية (33). باب الغيرة (32). باب العز و المغاء.
- (38). باب الادب (37). باب النصف (36). باب الفقر (35). باب الدماء.
- (42). باب الموتى (41). باب التوحيد (40). باب الصحة (39). باب السفر.
- باب السماع (45). باب حفظ قلوب المشائخ (44). باب المعبة (43). باب المعرفة.
- في المسائر. Faṣl. باب وصية المريد (47). باب الكرامات (46).

ارشاد المريدين من : A note on the title page, which runs thus : تصنيف قطب العاملين و غوث الواصلين شيخ الشيوخ شهاب الدين و الدين سموردي tells us that the present work is *Irshâd al Muridîn* by *Shihâbaddin* as *Suhrawardî*; see No. 860 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of *Shihâbaddin*; and a work with the same title by *Ibn Jawzî* (d. A.H. 597 = A.D. 1200; see Lib. Cat., vol. x, p. 24) is mentioned in *Hâj. Khal.*, vol. ii, p. 25. A work bearing the present title by *Shihâbaddin* as *Suhrawardî* is mentioned in *Rampûr Hand-list*, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of *Shihâbaddin*, agrees verbatim with a passage on fol. 15^b of the present work.

و قال الشيخ شهاب الدين قدس سره التوكل أن يكمل المرء امره الى الله تعالى و يرضى بما يجري عليه فمن قضا الله تعالى و قدره و التوكل

محلله القلب و الحركة بالظاهر لا يذاني توكل القلب بعد ما تحقق العبد ان
التقدير من قبل الله سبحانه و تعالى الحمد لله الذي هدانا
اما بعد فقد *

From this we may safely conclude that the statement contained in the note, as well as in the Rāmpūr Hand-list, regarding the author of the work, is correct.

Beginning :—

الحمد لله هدانا لهذا اما بعد فقد التمس مني زمرة
اصدقائي ان اجمع لهم مختصرا في بيان ارباب السلوك فلجبتهم
الى ذلك و اردت فيه جميع الابواب يتعلق بهذا الفن النح *

In the first *Bāb*, the author tells us that while there are various orders of Šūfism, differing from each other in their special practices and mysteries, yet the common end of all is to obtain mystical knowledge of God :—

طرق المشائخ مختلفة لان مقاماتهم و احوالهم مختلفة و كل شيخ وضع
طريقة على ما هو عليه من الحال و المقام و اما الحقيقة فهو الحصول
الى المقصد و مشاهدة نور التجلى *

Written in good Naskh. Not dated; apparently, 13th century
A.H.

No. 865.

fol. 283; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 5\frac{1}{2}$.

الفتوحات المكية

AL FUTŪḤĀT AL MAKKĪYAH.

A big work on Šūfism and asceticism, divided into 560 *Bāb*, the last *Bāb* containing a collection of mystical and moral instructions in the form of a testament to novices. Composed in Mecca, A.H. 629. Each *Bāb* is subdivided into several *Faṣl*. The author, during the compilation of the present work, composed several other treatises; for one of which, see No. 956/1 below. According to the author's statement in the preface, the contents of the present work were communicated to the author by divine revelation at the time

of طواف (circuit round Ka'ba). The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism); i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans; and at the same time is the origin of the division of the Sūfis into two groups, viz., the Wajūdiyyah (Noumenalists) who support the theory, and the *Shahūdiyyah* (Phenomenalists) who reject it. Orthodox Muhammadans and Sūfis of the *Shahūdiyyah* group hold it to be invalid under Islamic principles. The subject is fully discussed in *Al 'Urwah*, see No. 905 below. The contents of the present work are fully described in Berlin, No. 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 *Bāb*.

Beginning:—

الحمد لله الذي أوجد الأشياء عن عدم الخ *

Author: Muḥiaddin Muḥammad bin 'Alī, معي الدين محمد بن علي, commonly called ابن العربي (Ibn al 'Arabi). He died in A.H. 638=A.D. 1240; see Lib. Cat., vol. v, part ii, No. 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib. Cat., vol. v, *loc. cit.*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work:—

قال الشيخ رضي الله تعالى عنه انتهى الباب بحمد الله بانتهاء الكتاب
على ما أمكن من الإيجاز والاختصار وهذا هو الأمل بخطي فاني لا
أعمل لتصنيف من مصنفاتي مسودة أصلا الخ *

Written in fair Naskh. The present volume is undated; but the second volume of the work, which is identical in size and handwriting, is dated A.H. 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol. iii, p. 361; Leipzig, No. 229; Berlin, Nos. 2856-73; India Office, Nos. 628-644; Br. Mus. Suppl., No. 231; Goth., No. 884; Bodl., vol. i, Nos. 84-5; Paris, Nos. 1333-36; Cairo, vol. ii, p. 99, *Āṣafiyyah*, Nos. 31-34; Rāmpur, Nos. 238-42.

No. 866.

fol. 287; lines 38; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. II.

The second volume of the preceding work, beginning with the 72nd *Báb*, thus : الباب الثاني والسبعون في الحج واسراره. It ends with the 43rd *Faṣl* of the 198th *Báb*.

Written in fair Naskh. Dated A.H. 994.

No. 867.

fol. 296; lines 35; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. III.

The third volume of the same, beginning with the 44th *Faṣl* of the 198th *Báb*, thus : الفصل الرابع في اللطيف من النفس. It ends with the 366th *Báb*.

Written in fair Naskh. Dated A.H. 994.

No. 868.

fol. 137; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. IV.

The fourth volume of the same, beginning with the 367th *Báb*, thus : الباب السابع والستون وثلثمائة في منزلة التوكل. It ends with the 560th *Báb*, the last *Báb* of the work.

Written in fair Naskh. Dated A.H. 995.

Scribe : يعقوب بن قاسم العليفي.

The name of the scribe is not mentioned in the earlier volumes; but the size and handwriting being identical, we may assume that all were written by the same scribe, Yahyà bin Qâsim.

The following note, the handwriting of which is identical with that of the MS., tells us that this copy in four volumes was in the possession of one 'Alâaddin Beg, a noble of the Court of Sulṭân Murâd III (A.H. 989-1003=A.D. 1574-1595), a king of the Ottoman dynasty:—

في نوبة مولانا سيدنا الكريم المعالي امير اللواء الشريف السلطاني
علاء الدين يك اعلى الله مجده و ذكراه النعم

We find on the title-page of all the volumes the seal, dated A.H. 1013, of Ḥusain ar Rûmî, a well-known scholar and Amîr al Umarâ', who died in A.H. 1023=A.D. 1614; see *Khulâṣat al Aṣar*, vol. ii, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS. was for some time in his possession:—

مما انتظم في سلك ملك الفقير حسين الرومي جعل الله تعالى
ذنبه مغفورا و عيبه مستورا *

No. 869.

fol. 539; lines 47; size $14\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 8\frac{1}{2}$.

The Same.

A very beautiful and complete copy of the preceding work, written in beautiful Naskḥ within gold-ruled borders. All the headings to the *Bâb* are written in gold, and the headings to the *Faṣl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskḥ. Dated A.H. 1011.

Scribe: أحمد بن عبد الله الجزري.

No. 870.

fol. 280; lines 29; size $8\frac{1}{2} \times 5$; 6×3 .

نصوص الحكم

FUṢŪṢ AL ḤIKAM.

A work on Ṣūfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A.H. 627; but the actual composition of the work must be later than A.H. 629, since the author refers on fol. 24^b to his own composition, *Al Fatūḥât* (see No. 865 above), which was composed in A.H. 629, thus:—

وقد بينا هذا في الفتوحات المكية *

A large number of scholars and Šūfis devoted themselves to a study of the present work, and composed commentaries on it, both in the Arabic and Persian languages. The work is divided into 27 *Fass*, which are fully described in Berlin, No. 2876.

Author: Muḥiaddin Muḥammad bin 'Alī Ibn al-'Arabī معي الدين علي بن محمد بن علي ابن العربي (*d.* A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

الحمد لله منزل الحكيم على قلوب الكلم الخ *

Marginal notes, containing explanations of words and phrases, are found throughout the copy.

For other copies of the work see Berlin, Nos. 2876-77; Goth., No. 888; Wien, No. 1898; Paris, No. 1340; India Office, Nos. 645-6; Bodl., vol. i, No. 120; Alger, No. 910; Āṣāfiyah, No. 35; Rāmpūr, Nos. 248-49.

The work was printed in Būlāq, A.H. 1252.

Written in bold Naskḥ. Not dated; apparently, 10th century A.H.

No. 871.

fol. 38; lines 31; size 11×8 ; $9 \times 5\frac{1}{2}$.

The Same.

Another copy of the same, written in minute Naskḥ. Dated A.H. 1045. The handwriting of the present MS. is identical with that of the *Manāzil as Sā'irīn* (see No. 832 above) and of MS. No 873 below—the scribe of the last-named work, Nūraddīn, being presumably scribe of all three.

No. 872.

fol. 175; lines 13; size $10 \times 6\frac{1}{2}$; 7×3 .

The Same.

Another copy of the preceding work, written in Naskḥ. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.

No. 873.

fol. 25; lines 31; size 11 × 8; 9 × 5½.

فكوك الفصوص

FUKÛK AL FUŞÛŞ.

A commentary on Fuşûş (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Faşş* of the Fuşûş, composed at the request of Muaiyad bin Maḥmūd bin Šaʿīd al Jandī (see No. 874 below), a disciple of the commentator.

By Šadraddīn Abu'l Ma'ālī Muḥammad bin Ishāq bin Muḥammad al Qūnawī صدر الدين ابو المعالي محمد بن اسحاق بن محمد القرنوي. The commentator was born in Qūniyah, A.H. 587. He studied in his native place and elsewhere under distinguished scholars of his age; and after completing his literary studies, placed himself for spiritual training under his step-father, Shaikh Muḥiaddin Al 'Arabī, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaikh. He is equally famous as a Šūfi and a scholar; and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Ṭūsī (d. A.H. 672=A.D. 1273; see Lib. Cat., vol. x, No. 593). The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Būhār Lib. Cat., vol. ii, 460/2, 3, 4. Qūnawī was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jāmi, the author of Nafaḥat, p. 645, omits to note the date of his death; and in Berlin, No. 2878, this is given as A.H. 673. The correct date, however, is A.H. 672=A.D. 1273, as given in the following works: Brock., *loc. cit.*; Al Lawāqih, fol. 209; Ḥabīb as Siyar, vol. ii, part i, p. 66; Tāj at Ṭabaqāt, vol. vii, part ii, fol. 589 (where mention is made of Tāj al 'Alawī, an independent and detailed biography of Qūnawī).

Beginning:—

الحمد لله الذي اطلع من مشارق غيبه الاخفى شمس انواره
الباهرة الن *

For other copies of the commentary see Berlin, Nos. 2878-9; Cairo, vol. ii, p. 382.

Written in good Naskh. Dated A.H. 1045.

Scribe: نور الدين ابو الوداد الرافعي الأزهرى. As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

No. 874.

fol. 359; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح فصوص الحكم

SHARḤ U FUṢŪṢ AL ḤIKAM.

A very useful detailed commentary on *Fuṣūṣ* (No. 870 above), composed under the direction of Qūnawī (see No. 873 above), one of the *Shāikhs* of the commentator.

The preface is followed by a *Qaṣīdā* of 142 verses, specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This *Qaṣīdā* is entitled *Qaṣīdat u Dāliyah* in our copy; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled *Qaṣīdat u Ġaibiyah*.

The commentator deals very fully, in fol. 8^b-58, with the preface of the text, examining thoroughly, from the mystical and theological standpoints, the theories which are referred to in the said preface, and certain other important theories.

This portion of the commentary was composed during the lifetime of Qūnawī; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qūnawī's death.

The preface of the commentary begins thus:—

حمد الحمد احق مقامه الحق و احمدها في مجاميع الصدق
اما بعد فان كتاب فصوص الحكم في خصوص الكلام من منشآت هذا
الكامل الخاتم مغرر بني طي النخ *

The *Qaṣīdā* begins thus:—

مريد لا تقنع بمشهود شاهد
نفي غيبه اقصى مقاصد قاصد

The last verse of the *Qaṣīdā* runs as follows:—

نعمدا له بدوا دعودا و عائد
اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8^b, thus:—

قال الشيخ رحمه الله الحمد لله منزل الحكم قال العبد في
خطبة الكتاب سنة عشر كلمة تحتوي على مثلها مباحث *

The commentary on the first Faṣṣ begins on fol. 59^a, thus :—

قال رضي الله عنه - فص حكمة الهيئة في كلمة ادمية قد
سبق الكلام في القص و الحكمة *

The text is generally prefaced by the words قال الشيخ (the Shaikh said), and the commentary by the words قال العبد (the servant said).

Commentator : Muaiyad bin Maḥmūd bin Sā'id bin Muḥammad Aṣ Ṣūfi al Ḥātīmī al Jandī المعروف بمحمد بن ماعود بن محمد الصوفي الجاني الغبدي, a famous Ṣūfi and scholar of the 7th century A.H. He was one of the favourite disciples of Qūnawī (see No. 873 above), to whom he refers in his preface as follows :—

و لقد كان سيدي و قدوتي الى الله تعالى محمد بن
استحق بن محمد بن يوسف القونوي ثم اشار الى شرحه *

He died in A.H. 690=A.D. 1291; see Brock., vol. i, p. 451. Another commentary written by the present author, on Mawāqif an Nujūm, a mystical work of Muḥiaddin al ' Arabi (see No. 865 above), is mentioned in Nafahāt, p. 648.

For other copies of the present work see Berlin, No. 2880; Āsafiyah, No. 36; Rāmpūr, No. 188, where an old copy dated A.H. 911 is noticed.

Written in fair Naskh. Not dated; apparently, 12th century A.H.

The MS. was for some time in the possession of one Ḥifāẓat Ḥusain, whose note to this effect is found on the title-page as well as at the end.

No. 875.

fol. 294; lines 21; size 9½ × 5; 7 × 3½.

شرح فصوص الحكم

SHARḤU FUṢŪṢ AL ḤIKAM.

A commentary on Fuṣūṣ (No. 870 above), composed at the request of one Muḥammad bin Muṣliḥ, a friend of the commentator. The present commentary is noted for its very simple style of writing. Passages of the text, which is quoted verbatim, are prefaced by the letter م, and the commentary on the same by the letter ش.

By Kamāladdin 'Abdarrazzāq Al Kāshānī عبد الرزاق كمال الدين الكاشاني, a Ṣūfi of great repute, who is equally well known for his

literary merits. He was the author of a number of works on different branches of Islamic literature, 12 works in all being enumerated in Brock., vol. ii, p. 204. He belonged to the Wajūdiyyah group of Šūfis (for whom see No. 865 above). His disputation with 'Alāaddin as Samnānī (see No. 992 below), in support of the special theory of the Šūfis of the Wajūdiyyah group, is fully described in Nafahāt, pp. 557-68. He is the best known among the disciples of 'Abdaṣṣamad an Naṭanẓi, who awarded him a Khirqā (garment), and personally invested him with the same.

With regard to the date of our author's death, this is omitted in the biographical notice contained in Nafahāt, *loc. cit.*; but Hāj. Khal., vol. iv, p. 427, gives A.H. 730 as the date, unsupported by any authority for his statement, and this is accepted as correct in all catalogues in which any work of the author is noticed; see Brock., vol. ii, p. 204, where the names of these catalogues are given. But in Mufmal Faṣihī, a rare and reliable work on General History, in Persian (see Lib. Cat., vol. vi, No. 455), the author of which belongs to the 9th century A.H., we have discovered evidence which leads us to reject the generally accepted date, and enables us to state for the first time the correct date of our author's death. On fol. 209 of this work, we are told that 'Abdarrazzāq completed one of his compositions, viz., a commentary on Manazil as Sā'irīn (see No. 832 above), a copy of which commentary is noticed in India Office, No. 600, in A.H. 731, i.e., a year later than the generally accepted date of his death. This passage in Mufmal Faṣihī runs as follows:—

سنة احدى و ثلاثين و سبعمائة اتمام شرح منازل السائرين
خواجه عبد الله تصنيف شيخ كمال الدين عبد الرزاق الكاشاني في يوم
الاثنين رجب الامم *

Again, on fol. 211^b of the same work, a brief account is given of our author; and the date of his death is given as A.H. 736=A.D. 1337. This passage runs as follows:—

سنة ست و ثلاثين و سبعمائة وفات شيخ كمال الدين عبد
الرزاق الكاشاني في ثالث محرم صاحب شرح فصوص و شرح منازل
السائرين خواجه عبد الله الانصاري و دفن هناك في الضائقة الزبيني
..... في جوار مسجد الجامع و كان قد لبس الخرقة من يد الشيخ
عبد الصمد الامفغاني الطنزي و هو لبسها من يد الشيخ نجيب الدين على
بزغش و هو من يد الشيخ ابي حفي شهاب الدين عمر السهروردي *

Beginning:—

الحمد لله الأحد بذاته و كبريائه الواحد بصفاته و اسمائه الخ *

For other copies of the work see Paris, No. 1342; Alger, No. 912; Râmpûr, No. 191; Āṣāfiyah Library, No. 360.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 876.

fol. 203; lines 31; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

طلع خصوص الكلم في معاني
فصوص الحكم

MAṬLA'U KHUṢŪṢ AL KILAM FĪ MA'ĀNĪ FUṢŪṢ AL ḤIKAM.

A detailed commentary on *Fuṣūṣ* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction), divided into 12 *Faṣl*. This Muqaddimah was dedicated to Khawāja Giyaṣaddin Muhammad (d. A.H. 736 = A.D. 1337), a well-known Minister of Persia; see *Mujmal Faṣiḥi*, fol. 210^b.

Commentator: Dā'ūd bin Maḥmūd al Qaisari al Ḥanafi Dā'ūd bin Muḥammad al Qaysari al Ḥanafi, a well-known Ṣūfī of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzāq (see No. 875 above), whom he mentions in the Muqaddimah as his *Shāikh*. He is the author of several other commentaries on mystical works. He died in A.H. 751 = A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1-20. Muqaddimah, which begins thus:—

الحمد لله الذي عين الاعيان بفيضه الا قدس الخ *

Foll. 21-203. Commentary, which begins thus:—

الحمد لله رب العالمين قال الشيخ الحمد لله
منزل الحكم على قلوب الكلم شروح فيما يجب على جميع العباد
من الحمد و الثناء *

For other copies of the commentary see Wien, No. 1898; Pet., No. 52; Alger, No. 191; Cairo vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described, but where the date of the author's death is not given.

Written in good Naskh. Dated A.H. 1000.

No. 877.

fol. 432; lines 17; size 10×5 ; 7×3 .

The Same.

Another copy of the preceding commentary, but without the Muqaddimah.

Beginning:—

الحمد لله رب العالمين قال الشيخ الحمد لله منزل
الحكم على قلوب الكلم شروع فيما يجب على جميع العباد من الحمد
و الثناء عليه الخ *

Written in fair Naskh. Not dated; apparently, 12th century
A.H.

No. 878.

fol. 49; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مقدمة شرح الفصوص

MUQADDIMA TU SHARḤ A FUṢŪṢ.

A separate copy of the Muqaddimah of the preceding commentary, but incomplete. It corresponds with foll. 2-20 of No. 876 above.

It begins abruptly thus:—

و لما كان التعلم بهذه الاسرار موقوفاً على معرفة اصول وقواعد انفق
عليها هذه الطائفة *

Written in Nasta'liq. Dated A.H. 1112.

Scribe: بار محمد الجشتي الفاروقي. He is also the scribe of the Persian MS., Hand-list, No. 1373.

No. 879.

foll. 343; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح فصوص الحكم

SHARḤ U FUṢŪṢ AL ḤIKAM.

An autograph copy of a commentary on Fuṣūṣ (see No. 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fuṣūṣ, with the help of existing commentaries on the work which he collected for the purpose.

By Nūraddīn 'Abdarrahmān bin Aḥmad al Jāmi نور الدين عبد الرحمن بن احمد الجامي, a well-known poet, Ṣūfī and scholar of the 9th century A.H., who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A.H. 898=A.D. 1492; see Lib. Cat., vol. ii, p. 180.

Beginning:—

الحمد لله الذي زين خواتم قلوب اولى الهم بفصوص فصوص الحكم
..... إما بعد كتاب فصوص الحكم ثم اني كنت
رتبة من الزمان مشغولاً بمطالعة و لم اجد استاذاً يمن علي بشرح مشكلاته
..... فقصدت الى جمع شروحه وطالعتها مرة بعد اخرى وراجعت
اليها كرة بعد كرة و اضفت اليه ما سنخ في اثناء المطالعة *

The colophon of the commentator, containing his name and the date of composition, runs thus:—

لقد وفق للفراغ من فك ختام هذه الفصوص العبد المتذلل
بالشخص فصوص عبدالرحمن بن احمد الجامي في سلك شهر
سنة ست وتسعين و ثمانمائة *

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus:—

توفي الشيخ المصنف في الثاني و العشر من ربيع الاول سنة ٦٣٨
بدمشق ثم بالخير و الحمد لله *

For other copies of the commentary see Berlin, No. 2883: India Office, No. 647/8; Rāmpūr, No. 189; Āsafiyah, No. 36.

Written in fair Naskh. Dated A.H. 896.

The handwriting of the present MS. is identical with that of two other autograph works of the author contained in the Library; see Persian Hand-list, Nos. 494, 1340.

No. 880.

fol. 268; lines 17; size 9×6 ; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in fair Nasta'liq. Not dated; apparently, 11th century A.H.

No. 881.

fol. 420; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

جواهر النصوص في حل كلمات الفصوص

JAWÂHIR AN NUŞŪŞ FI ḤALLI KALIMÂT AL FUSŪŞ.

A very useful commentary on Fûşûş (No. 870 above). According to the commentator's statement in the preface, his object was to compose a commentary on the work in the easiest and simplest language. The commentary was completed in A.H. 1096.

By 'Abdalḡanî bin Ismâ'il An Nâbulusî النابلسي، a prominent scholar and author of the 12th century A.H. He died in A.H. 1143=A.D. 1732. See Lib. Cat., vol. x, No. 578.

Beginning:—

الحمد لله الذي بذاته ثبتت الاعيان وبصفاته تفصلت الاكوان.....
اما بعد فيقول..... عبد الغني النابلسي نسباً..... الحنفى مذهباً
..... القادري مشرباً..... هذا شرح وضعته على فصوص الحكم.....
لما رأيت شروحه مغلقة العبارات وصعبة الاشارات فاردت ان اوضح مشكله
..... وسميته جواهر النصوص في حل كلمات الفصوص النح

For other copies of the commentary see Berlin, No. 2886; Wien, No. 1902.

The following note below the colophon:—

تم تصحيحه على نسخة المؤلف التي بخطه الشريف
على احمد الثاني الخالدي الذقشبندي في رمضان سنة الف و مائتين
تسعة و ثمانين •

tells that the present MS. was compared with the autograph copy of the work in A.H. 1289; and from this we may conclude that the present copy of the work was made in or before A.H. 1289.

Written in ordinary Naskh.

No. 882.

fol. 8; lines 25; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

نقش الفصوص

NAQSH AL FUṢŪṢ.

An abridgment by the author himself, Muḥiaddin al 'Arabī, of Fuṣūṣ (No. 870 above). Some one, in the following note on the title-page, says that Abu'l Maḥāsin Ad Dihlawī (*d.* A.H. 795=A.D. 1396) composed a commentary on the present abridgment in six Kirāsa, each Kirāsa being equal to ten foll.:—

و هو مختصر الفصوص و قد شرحه الامام العلامة المحقق المدقق
امام عصره و فريد دهره ابو المحاسن بن شرف الدين الدهلوي رحمه الله
تعالى و نفع به و بعلمه و قدر شرحه المذكور في سنة كراسة و سماه كتاب
عين الفصوص •

A copy of this commentary, which is in Arabic, is noticed in Āṣafiyah Library, No. 211. Jāmi (see No. 879 above) composed a Persian commentary on this abridgment; for copies of which see India Office, No. 653, and this Library's Persian Hand-list, No. 1373.

Beginning:—

اعلم ان الاسماء الحسنی نطلب بذراتها •

Only one other copy of the present work is known to us; see Berlin, No. 2888.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 883.

foll. 236; lines 17; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

انفاس الخواص

ANFĀṢ AL KĦAWĀṢṢ.

A commentary on the commentator's own abridgment of Fuṣūṣ (No. 870 above). The commentator tells us in the preface that, after composing the abridgment, he felt the need of a commentary on the same. Though technically a commentary on the abridgment, it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muḥibballāh al Allāhābādī معب الله الله آبادي, a famous scholar and also well known as a Šūfī, a supporter of the Wujūdiyyah group (see No. 865 above). He was a native of Saidpūr in Awadh, but settled permanently in Allāhābād. According to his own statement in the preface, he was a disciple of Abū Sa'īd, the great-grandson of 'Abdal Quddūs of Ganguh (d. A.H. 945=A.D. 1538). Besides the present work, he is the author of the following eleven works, which are enumerated in Taḍkira-i 'Ulamā-i Hind, p. 175: (i) شرح (ii) فصوص الحكم فارسي (iii) رسالة هفت احکام (iv) غایة الغایات (v) سر الخواص (vi) طریق الخواص (vii) عبادة لخص الخواص (viii) مناقر اخص الخواص (ix) رساله تسویه (x) رساله مجرد مطلق (xi) رساله سه رکني.

Muḥibballāh died in A.H. 1058=A.D. 1648. See, for his life Taḍkira-i 'Ulamā-i Hind, *loc. cit.*; Hadā'iq al Ḥanafiyah, p. 412.

Beginning:—

الحمد لله الذي الحمد لما سواه ثم نظرت الى فصوص الحكم
..... و شرحه ... فاختصرته على ما تقف ان رجعت الى المختصر ثم
لايزال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح نظرا للطالبيين
المحبيين فاخذت في تسويد و ترتيبه على عدة انفاس فسميته
بانفاس الخواص النعم •

Only one other copy of the present commentary is known to us; see Rāmpūr, No. 39, where, however, the commentator's name is not given.

Written in Nasta'liq. Dated A.H. 1107.

No. 884.

foll. 14; lines 13; size 7×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

اسرار الخلوة

ASRÂR AL KHALWAT.

A treatise on *Khalwat* (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in *Şûfism*. The contents of the work are fully described in Berlin, No. 2916.

Author: Muḥiaddin Ibn al 'Arabî معي الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله واهب العقل و مبدعه الخ *

For other copies of the work see Berlin, Nos. 2916-17; Br. Mus. No. 886; India Office, No. 657/1.

Written in good *Naskh*. Not dated; apparently, 11th century A.H. Frequent corrections are made in the margin.

The MS. was for some time in the possession of one Sayyid 'Abdal Wali bin Muḥammad Sa'dallâh, a note written by whom is found on the title-page.

No. 885.

foll. 53; lines 11; size $7 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

شرح اسرار الخلوة

SHARḤ U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muḥiaddin Ibn al 'Arabî, adding certain important information relating to the subject-matter of the text.

By Quṭbaddin 'Abdalkarîm bin Ibrâhîm bin Sibt u 'Abdalqâdir al Jîlî قطب الدين عبد الكريم بن ابراهيم سبط عبد القادر الجيلي, a famous *Şûfî* and scholar of the 9th century A.H., who is also known to us as the author of commentaries on some other works of Muḥiaddin Ibn al 'Arabî. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which *Al Insân al Kâmil*, a work on *Şûfism* (for a copy of which see Berlin, No. 2314), has received

special recognition. He was born in A.H. 787; but the date of his death is uncertain. He is said to have been alive in A.H. 805 (see Cairo, vol. ii, p. 68); in A.H. 820 (see Berlin, No. 2874); in A.H. 826 (see Brock., *loc. cit.*). In India Office, No. 693, we are told that he died in A.H. 811; but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock., *loc. cit.* The following note on the title-page, however, written in a different hand from the MS. tells us that the commentary is by 'Abdalkarīm al Jili:—

الجزء الاول من شرح اسرار الخلوة للشينخ عبد الكريم الجيلي •

This statement is corroborated in the following colophon of the scribe, who says that the present commentary is by the author of *Al Insân al Kâmil*, which is undoubtedly a composition of 'Abdalkarīm al Jili:—

تمت تمام شد الرسالة المسماة باسرار الخلوة للشينخ محيي الدين العربي مع شرحه لمؤلف الانسان الكامل •

In the absence of any strong evidence to the contrary, we may accept the above statements.

No other copy of the present work is known to us.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

One 'Abdalqâdir, in the following note on the title-page, says that the MS. was for some time in his possession:—

من مواهب الجليل القادر على عبده الاحقر القاصر عبد القادر عفي الله عنه •

No. 886.

fol. 8; lines 14; size 8×6; 5½×3½.

امطلاحات الصوفية

İŞTILAHÂT AŞ ŞŪFÎYAH.

A treatise, in which are explained important technical terms relating to Şūfism, contained in the author's own works, and certain mystical terms found in the works of others.

Author: Muḥiaddīn Ibn al 'Arabī *معني الدين ابن العربي*. See No. 865 above.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى اما بعد فانت
اشرت ايضا بشرح الالفاظ التي تداولتها الصوفية المحققون من اهل الله
بينهم لما رأيت كثيرا من علماء الرسوم قد سألونا في مطالبة في مضافنا
و مصنفات اهل طريقنا مع عدم معرفتهم بما طوينا عليه من الالفاظ التي بها
يفهم بعضهم من بعض فلجبت الى ذلك ولم استوعب كلها
و لكن اقتصرت على الهم •

The title found on the title-page of the present copy of the work is that given above; but the same work is noticed in Rāmpūr, No. 295, under the title *Kitābu Sharḥ i Alfāz Aṣ Ṣūfiyah*. Again, in India Office, No. 657/5, the title of the work is given as *Risālatu Sharḥ-i Alfāz al Latī Tadāwalathu Aṣ Ṣūfiyah*.

The author of *Faṣl al Khitāb*, a most reliable work on Ṣūfism, fol. 178^b quotes the following passage from the present work (cf. fol. 5^b); but is not aware of who the author was.

قال بعض كبراء العارفين ... في شرح الفاظ التي تداولتها الصوفية
المحققون من اهل الله ... التلوين يفتقل العبد في احواله وهو عذ
الاكثرين مقام الغاوص و نغدنا هو اكمل المقامات الخ •

Written in ordinary Naskḥ. Not dated; apparently, 13th century A.H.

Scribe: سعد الدين بن شيبخ محمد.

No. 887.

fol. 55; lines 27; size 9 × 6; 7 × 4.

التدبيرات الالهية في اصلاح المملكة الانسانية

AT TADBÎRÂT AL ILÂHÎYAH FÎ ISLÂḤ AL MAMLUKAT AL INSÂNÎYAH.

A treatise on the Microcosm (viz., man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâdis and others, are expounded. The

work is divided into a Tamhīd (foll. 3-5), Muqaddimah (foll. 6-9), and 17 *Bāb*, which are enumerated below. The last *Bāb* is again subdivided into five smaller *Bāb*, of which the fifth contains وصية (testament, containing instructions for novices).

- I. foll. 10-14. الباب الاول في وجود الخليفة الذي هو ملك
البدن و اغراض الصوفية فيه *
- II. fol. 15. الباب الثاني في اختلاف العلماء في ماهيته و حقيقته *
- III. foll. 16-19. الباب الثالث في اقامة مدينة الجسم و تفصيلها
من جهة كونها ملكا لهذا الخليفة *
- IV. foll. 20-22. الباب الرابع في ذكر السبب الذي لاجله وقع
الحرب بين العقل و الهوى *
- V. foll. 23-29^a. الباب الخامس في الاسم الذي يخص الامام
وحده و في صفاته و احواله و ان الامام
لا يكون الا واحدا من اربعة *
- VI. foll. 29^b-30^a. الباب السادس في العدل و هو قاضي المدينة
القائم باحكامها *
- VII. foll. 30^b-32^a. الباب السابع في ذكر الوزير و صفاته *
- VIII. foll. 32^b-35^a. الباب الثامن في الفراسة الشرعية و العكسية *
- IX. foll. 35^b-38^a. الباب التاسع في معرفة الكاتب و صفاته *
- X. foll. 38^b-39^a. الباب العاشر في المسددين و العاملين واصحاب
الجنائيات و الخراج *
- XI. foll. 39^b-40^a. الباب الحادي عشر في الجنائيات الى الحضرة
الالهية و وقوف الاعام عليها و رفعها الى
الحق الملك سبحانه تعالى *
- XII. foll. 40^b-41^a. الباب لثاني عشر في السفراء و الرسل
المتوجيين الى السائرين بمدينة البدن *
- XIII. foll. 41^b-42^a. الباب الثالث عشر في سياسة القواد و الاجناد
و مراتبهم *
- XIV. fol. 42^b. الباب الرابع عشر في سياسة العرب و ترتيب الجيوش
عند اللقاء *
- XV. fol. 43^a. الباب الخامس عشر في ذكر السرالخي يغلب به اعداء
هذه المدينة *

XVI. foll. 43^b-45. الباب السادس عشر في ترتيب الغذاء الروحاني
على فصول السنة لأقامة هذا الملك
الانساني وبقائه *

XVII. foll. 46-55^a. الباب السابع عشر في خواص الاسرار المودعة
وكيف ينبغي ان يكون السالك في احواله *

(i) fol. 49^b. الباب الاول من الباب السابع عشر من ابواب الكتاب في
معرفة افاضة العقل على نور اليقين *

(ii) fol. 50^a. الباب الثاني من الباب السابع عشر من ابواب الكتاب [في]
الحجب المانعة عن ادراك عين اليقين *

(iii) fol. 50^b. الباب الثالث من الباب السابع عشر من ابواب الكتاب في
اللوح المحفوظ الذي هو الامام المبين اولوح
المعروف الاثبات *

(iv) foll. 50^b-51^a. الباب الرابع عشر من الباب السابع عشر وهو الباب
العادي والعشرون من الكتاب في اسباب
الرفرات والواجبات والتحرك عند السماع *

(v) foll. 51^b-55. الباب الخامس من الباب السابع عشر في الوصية
للمريدين *

Author: Muhiaddin Muhammad bin 'Ali al 'Arabi معي الدين العربي
محمد بن علي العربي. See No. 865 above.

Beginning:—

قال العبد الفقير الى الله محمد بن علي الحاتمي الطائي
الحمد لله الذي استخرج من وجود علمه الى عينه فاني
سميت هذا الكتاب الصغير الحجم ... بالتدبيرات الالهية في اصلاح المملكة
الانسانية اله *

For other copies of the work see India Office, No. 658/5; Bodl.,
vol. ii, p. 212.

Written in fair Naskh. Not dated; apparently, 10th century
A.H.

No. 888.

fol. 29; lines 4; size $7\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

منقاة المغرب

'ANQÂ' AL MAĞRIB.

The present treatise was composed by Muḥiaddin Al 'Arabi (معني الدين العربي) as a supplement to his own treatise (No. 887 above), and deals with certain points omitted in the latter treatise.

The preface, which is written in verse, begins thus:—

حمدت الهي والمقام عظيم فابدأ سرورا والفواد كظيم

The treatise begins, after the preface, as follows:—

كذا قد ألفنا كتابا روحانياً سمينا بالتدبيرات الإلهية وهذا

الكتاب المنصور المسمى في غيا بات الأزل عنقاة المغرب •

For other copies of the work see Berlin, No. 2894; Paris, No. 1339; Wien, No. 1906; Cairo, vol. vii, p. 46, Āṣafiyah, No. 39/2; Rāmpūr, No. 216.

Written in good Naskḥ. Not dated; apparently, 11th century A.H.

No. 889.

fol. 29; lines 17; size 7×5 ; $5\frac{1}{2} \times 4$.

العقلة المستوفزة

AL 'UQLAT AL MUSTAWFIZAH.

A treatise, expounding the mystical belief that man is made up of different elements, bodily and spiritually.

Author: Muḥiaddin Ibn Al 'Arabi معني الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله الواهب الذي افتتح وجود السوي •

On fol. 24^b, the author refers to another composition of his, viz., كتاب الكشف.

For other copies of the work see Berlin, Nos. 2923-24; Br. Mus., No. 886/24; Cairo, vol. vii, p. 380; Āṣafiyah, No. 48; Rāmpūr No. 295.

Written in good Naskḥ. Dated A.H. 773.

Some one in the following note, at the end, says that in A.H. 811 the present MS. was compared with the autograph copy:—

الحمد لله قربلت النسخة على نسخة المؤلف بخطه سنة
احدى عشر وثمانمائة *

No. 890.

fol. 107; lines 17; size 8 × 6; 6½ × 4.

كتاب روح القدس

KITÂB U RUḤ AL QUDṢ.

A work containing mystical and moral instruction, composed for Abū Muḥammad bin 'Abdal'azîz al Qurashî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Ṣūfism, no Ṣūfî is entitled to be called Ahl al Haqîqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl at Ṭarîqah (i.e., a devotee); and he goes on to criticise those Ṣūfis of Africa, who claim that they are Ahl al Haqîqat, though not Ahl at Ṭarîqat. Ṣūfis, who have adopted Ṣūfism from worldly motives, are also severely criticised by the author, thus:—

و صوفية صاف هم باغراض الدنيا موشحون حانظوا السجادات
و المرتعات و لازموا الضوائق و الرباطات يأتي اليها من حلال
و حرام *

Author: Muḥiaddin Ibn 'Arabi العربي ابن العربي. See No. 865 above.

Beginning:—

الحمد لله رب العالمين من العبد الضعيف الغاصم
الشفيق محمد بن علي بن محمد العربي الطائي الحاتمي و نقه
الله تعالى الى وليه نبي الله تعالى و اخيه ابي محمد بن عبد العزيز بن
ابي بكر القرشي المهدوي فزىل تونس النج *

Written in fair Naskh. Not dated; apparently, 12th century

No. 891.

foll. 51; lines 31; size 12×8 ; $9\frac{1}{2} \times 8\frac{1}{2}$.

النفحات الالهية

AN NAFĤĀT AL ILĀHĪYAH.

A work on Šūfism, in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called *عقلم القربى* (union with God). The author, in his preface, tells us that the following Ḥadīṣ encouraged him in his attempt to reach the stage mentioned above, and to realise the experience described in the present work:—

ان لربكم في ايام دهركم نفحات من رحمته الا فتعرضوا لها *

Author: Šadraddīn Abū'l Ma'ālī Muḥammad bin Ishāq al Qūnawī صدر الدين ابو المعالي محمد بن اسحاق القنوي (d. A.H. 672=A.D. 1373; see No. 873 above).

Beginning:—

حمدا يستوعب كمالات اجناس الثناء و انواع المناقب و بعد
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال بلساني التعريف
و الارشاد ان لربكم في ايام دهركم نفحات من رحمته الا فتعرضوا لها توجهت
الى ربي في معرفة التعرض و الارشاد *

For other copies of the work see Paris, No. 1354; and Berlin, No. 1307, where the work is fully described.

Written in good Naskḥ. Dated A.H. 1045.

Scribe: نور الدين الرفاعي الازهرى.

This Nūraddīn is also the scribe of MSS. Nos. 832, 871, 873 above

No. 892.

foll. 264; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الخصوص الى معني النصوص

AL KHUṢŪṢ ILĀ MA'NA AN NUṢŪṢ.

A commentary on Nuṣūṣ, a concise treatise of Qūnawī (d. A.H. 672=A.D. 1273; see No. 873 above) on the mystical states. For a copy of Nuṣūṣ see Berlin, No. 3015.

By 'Alī bin Aḥmad bin 'Alī bin Aḥmad Al Mahā'imī علي بن أحمد بن علي بن أحمد البهالي (d. A.H. 835=A.D. 1431; see No. 863 above).

The commentary is preceded by a long Muqaddimah (fol. 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work.

Beginning:—

سبحانك اللهم و بعمدك يا من بوجوده سموات الاسماء و الصفات
وارض اعيانه الممكنات.....و بعد فيقول عبيد العلي الصمد احمد بن علي
بن احمد بن علي.....و كان كتاب النصوص مما ابرزه الشيخ المحقق.....
محمد بن اسحاق بن محمد بن يوسف القونوي مشرقاً بشمس هذا العلم *

The commentary proper begins on fol. 53^a, as follows:—

و الآن آوان الشروع في المقامد و أسأله التوفيق للصواب
..... قال الشيخ رضي عنه الحمد لله الحمد تعظيم الذات بما فيها
من محاسن الصفات الخ *

A red ink line above them distinguishes the words of the text from the commentary.

For another copy of the present commentary see Berlin, No. 3016.

Written in beautiful Naskh. Not dated; apparently, 10th century A.H. Some foll. are wanting at the end.

No. 893.

fol. 220; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

رياض الصالحين

RIYĀD AṢ ṢĀLIḤĪN.

An old and valuable copy of Riyād Aṣ Ṣāliḥīn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils.

Author: Muḥiaddin Abū Zakariyah Yaḥyā bin Sharaf An Nawawī مكي الدين ابو زكريا يحيى بن شرف النووي (d. A.H. 676=A.D. 1278; see Lib. Cat., vol. v, part i, No. 192).

Beginning:—

الحمد لله الواحد القهار مكنو الليل على النهار فرأيت
ان اجمع مختصرا من الاحاديث الصحيحة مشتملا على ما يكون طريقا
• لصاحبه و محصلا لآداب الظاهرة و الباطنة جامعاً للتوفيق و الترهيب و سائر
انواع آداب السالكين من احاديث الزهد و رياضات النفوس و تهذيب
الاخلاق و طهارات القلوب و علاجها الخ *

In the following colophon of the scribe, it is stated that the work was composed in A.H. 670, and that the present copy of it was made in A.H. 681:—

آخر الكتاب قال مؤلفه رضي الله عنه فرغت منه يوم الاثنين رابع شهر
رمضان سنة سبعين و ستمائة وافق الفراع من كتابته يوم السبت الخامس
و العشرين من شهر شعبان سنة احدى و ثمانين و ستمائة *

For other copies of the work see Berlin, Nos. 1334-41; Munich, No. 128; Br. Mus. Suppl., No. 1202; India Office, No. 176/8; Alger, No. 879; Cairo, vol. i, p. 345.

Written in bold Naskh. Dated A.H. 681.

The above-mentioned colophon is followed by a Sanad, which runs thus:—

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الامام العلامة فريد دهوة
..... ابي زكريا يحيى النوروي على الشيخ الامام علي بن ... ابراهيم
• بن جمال الدين داؤد ابن العطار الشافعي بسماعه من مؤلفه شرف
الدين الخطاب بن سليمان بن مهمل اليربدي شهاب
الدين احمد بن شيخ مخلص الشافعي و ذلك في مجالس عديدة آخرها
في يوم الاحد السابع و العشرين من ذى الحجة سنة خمس و سبعمائة
بدار الحديث النورية و اجاز الشيخ فسم الله تعالى في مدته ...
لمن سمعه بكماله جميع ما يجوز له روايته بشرطه عند اهله و كتب احمد
بن حسين بن عبد الرحمن *

The above Sanad, which is dated A.H. 705 and written by one Ahmad bin Husain, states that he and some others studied the work

from the present copy in Dâr al Ḥadîḡ Nûriyah, at Damascus, under Ibn al 'Aṭṭâr (d. A.H. 724=A.D. 1324; see *Ad Durar*, vol. ii, fol. 3^b), a pupil of the author. The Sanad is attested by Ibn al 'Attâr, thus:—

مع السماع و الجازة المذكوران.....كتبه ابن العطار عفي الله عنه •

Aḥmad bin Ḥusain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'azîz, in Mecca, A.H. 1288:—

من نضل الله ... على عبده الفقير عبد العزيز عفا الله عنه

..... ١٣ شوال سنة ١٢٨٨ مكة المشرفة •

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihâri, described in *Lib. Cat.*, vol. v. part ii, No. 319; hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'azîz Bihâri.

No. 894.

fol. 60; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; 5×3 .

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on Sûfism and asceticism, in three *Bâb*. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers; the second, with some miscellaneous points; and the third, with certain miracles of the Sûfis.

- | | |
|------------------|------------------------------|
| I. fol. 4-22. | باب في الاخلاص و احضار الذية |
| II. fol. 23-36. | باب في نفائس منشورة |
| III. fol. 37-60. | باب في ذكر كرامات الاولياء |

Author: Muḥiaddin Abû Zakariyah Yahyâ bin Sharaf an Nawa-wi. See No. 893 above. معي الدين ابو زكريا يحيى بن شرف النوري

Beginning:—

الحمد لله الواحد القهار مقدر الازلاق •

For other copies of the work, see Berlin, No. 3018; Cairo, vol. vii, p. 521; Goth., No. 234.

Written in fair Naskh. Dated A.H. 1044.

Scribe: نور الدين ابن بدر الدين.

No. 895.

foll. 65; lines 15; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

حل الرموز ومفاتيح الكنوز

HALL U AR RUMŪZ WA MAFĀTĪḤ AL
KUNŪZ.

A work on Šūfism, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis. We may note that the author, basing his opinion on certain reliable Ḥadīṣ, enunciates an original and independent view on the subject of نغم (music), a point much disputed between the Šūfis and orthodox Muḥammadans. He holds it to be valid, in general; see the following passage on fol. 49^b :—

فهذه الأحاديث نص صريح في الصحيح على أن الغذاء واللعب

ليس بحرام *

The contents of the work are fully described in Berlin, No. 3010.

Author: 'Izzaddin 'Abdassalām bin Aḥmad bin Ġānim al Maqdisi عبد الدين عبد السلام بن أحمد بن غانم المقدسي, a famous Šūfī of the 7th century A.H. Seven works of this author, including the present one, are enumerated in Brock., vol. i, p. 451. He died in A.H. 678=A.D. 1279; see Mir'āt al Janān, fol. 427^a.

Beginning :—

قال الشيخ الامام العالم العلامة ... بقية سلف الصالحين عز الدين

عبد السلام بن الشيخ الامام الزاهد الورع ... احمد بن شيخ غانم المقدسي

..... الحمد لله الذي فتح بمفاتيح الغيوب وسميتها حل الرموز

ومفاتيح الكنوز الخ *

For other copies of the work see Berlin, Nos. 3010-11; Pet. No. 186; Alger., No. 939; Cairo, vol. ii, pp. 80, 172; vol. vii, pp. 138, 372; Bodl., vol. ii, pp. 80, 231; Escur., Nos. 1546, 350/2; Āṣafiyah, No. 89; Rāmpūr, No. 103.

Written in good Naskḥ. Dated A.H. 839.

The following note on the title-page tells us that the present MS. was for some time in the possession of Muḥammad As'ad bin Akmaladdin al Quṭbī: من كتب انقر العباد محمد اسعد ابن اكمل الدين القطبي الطف الله به

No. 897.

foll. 40; lines 40; size 11 × 8; 9 × 5½.

منتهي المدارك

MANTAHA AL MADÂRIK.

A very rare work, expounding the various mystical states such as the worldly state of the present world, the state proper to the world of angels, the state in which the mystic exercises miraculous powers, the state of absorption into the Godhead, and others. In the beginning of the work, the author discusses, both from the mystical and theological standpoints, the attributes of God and man. The work is an Arabic translation, with certain additions, of the author's introduction to his Persian commentary on the *Qaṣīdah Tā'iyah* of Ibn Fāriḍ (*d.* A.H. 632=A.D. 1235). Jāmi, in *Nafaḥāt*, p. 650, remarks that though the present work is technically a translation, it may also be regarded as an independent work on the subject, well-known for its excellent representation of mystical views. The work is divided into the following four *Aṣl*, each of which is subdivided into several *Faṣl* :—

- I. foll. 2^a–16. الأصل الأول في ذكر رتب الذات وتعيين الأسماء
والصفات *
- II. foll. 17^a–19. الأصل الثاني في ذكر مرتبة الأرواح وعالم الملكوت *
- III. foll. 20–26. الأصل الثالث في ذكر تعيين عالم العنال ومرتبة
الاجسام *
- IV. foll. 27–40. الأصل الرابع في ذكر نشأة الانسان وطواره
واحواله *

Author : Sa'īd bin Muḥammad bin Aḥmad al Farḡānī سعيد بن محمد بن أحمد الفرغاني, commonly known as Sa'daddin (Sa'daddin). The biographers say that he was the author of a large number of works; but only the present work and one other are enumerated in *Nafaḥāt*. Our author received spiritual training under many Šūfis; but he is always known as the disciple of Qūnawī (*d.* A.H. 673=A.D. 1373; see No. 873 above). The date of his death is not given in *Nafaḥāt*; but Brock., vol. i, p. 450, says that he died in A.H. 699=A.D. 1299.

Beginning :—

الحمد لله القديم تعزز بجلال وحدانيته ولما من الله تعالى
على عبده الفقير الى الله تعالى سعيد الفرغاني وسمي بمنتهى
المدارك الخ *

No other copy of the work is known to us.

Written in fair Naskh. From the handwriting, which is identical with that of *Sharḥ al Fusūṣ* (No. 873 above), it appears that Nūraddin is also the scribe of the present MS.

No. 898.

fol. 159; lines 21; size 9×5 ; $7 \times 3\frac{1}{2}$.

وقاية السالك من الآفات والمهالك

WIQĀYAT AS SĀLIK MIN AL ĀFĀT WA AL MAHĀLIK.

A work on Sūfism and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the *Nafs Ammāra* (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories; and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis, and is divided into the following four *Naw'* and a *Khātimah* :—

- I. fol. 7-20. النوع الأول من التقسيم في المعاصي *
- II. fol. 21-58^a. النوع الثاني من التقسيم في الطاعات *
- III. fol. 58^b-92. النوع الثالث من التقسيم في الاخلاق المضمومة *
- IV. fol. 93-148. النوع الرابع من التقسيم في الاخلاق المعمودة *

Fol. 149-154. *Khātimah* (epilogue).

The *Khātimah* deals with *عزلة* (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus : وقاية السالك من الآفات والمهالك لشيوخ الامام حجة الاسلام ابي حامد محمد بن غازي tells us that the present work is by Gazzālī (d. A.H. 505=A.D. 1111; see No. 833 above); but this statement is manifestly incorrect, seeing that an author much later than Gazzālī, viz., Shihābaddin as Suhrawardī, who died in A.H. 632=A.D. 1234, is quoted on fol. 20^b, in the following passage from 'Awārif al Ma'ārif (see No. 860 above) :—

ذكر صاحب العوارف لطيفة في جنس ما يدخل البطن وما يحدث من الداء وازالته باستعمال الدواء قال رحمه الله ان الله تلطف حكمته الخ *

The author refers on fol. 50^b to another composition of his, *Iqtibās al Fawā'id*, in the following terms:—

و قد اتينا من ذلك..... في اول كتابنا المسمى باقتباس الفوائد •

Neither this work nor the present one is mentioned in any⁹, catalogue, however, and we are unable to throw light on their authorship; but from the fact that, in the passage quoted above, the author of 'Awārif is referred to as رحمه الله, a term which is always used for the dead, and that there is no reference to any author of the 8th century A.H., we may conclude that our author belongs to the 7th century A.H.

Beginning:—

الحمد لله الذي زرع حب الاجتهاد و الهداية في قلوب الاختصاص...
...و الصلوة و السلام على رسوله و نبيه محمد بن الذي سادة غيره من الانبياء
..... و بعد فجمعت في هذا المختصر من اقوال العلماء العارفين
و الحكماء المقربين ما يحصل للمتجرد الاكتفاء و يكون لداو المرید من شغاف
..... و سمينه و قاية السالك من آفات و المهالك و ليس غرضنا في الكلام
على الظاهر من هذه الانواع فان الكتب مشحونة بذلك و انما غرضنا الكلام
على حقائقها و اسرارها الغامضة و خفايا الافات و سارس النفوس النجس *

Written partly in Naskh and partly in Nasta'liq. Dated A.H. 1054.

One Nizāmī, in the following note, tells that he purchased the present MS. in A.H. 1080:—

و قد ملكت بالشراء الصحيح في البلدة المعظمة قنوج خمسة
عشر من ربيع الآخر سنة ٨٠٠ هـ *

No. 899.

fol. 66; lines 12; size 8 × 6; 6½ × 4.

التنوير في اسقاط التدبير

AL TANWĪZ FĪ ISQĀT AT TADBĪR.

A work, containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS. is a copy of the revised edition of the work.

Author: Tājaddīn Abu'l Faḍl Aḥmad bin Muḥammad bin Tāj al-dīn Abū al-faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh al-Iskandarānī عطاء الله بن محمد بن الفضل أحمد بن محمد بن تاج الدين أبو الفضل أحمد بن عطاء الله الإسكندراني, a famous scholar and Ṣūfī of Cairo, belonging to the Shāḡaliyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock., vol. ii, p. 118. Our author received spiritual training under several Ṣūfis; but he is chiefly known as the disciple of Abu'l ʿAbbās al Murīsī (d. A.H. 686=A.D. 1287; see Ḥusn al Muḥāḍarah, fol. 262). He was one of the declared adversaries of Ibn Taimīyah (d. A.H. 728=A.D. 1329; see Lib. Cat., vol. v, part ii, No. 464/1). He died in A.H. 709=A.D. 1309. See, for his life and works, Mirʾāt al Janān, fol. 442; Ḥusn Al Muḥāḍarah, fol. 264^a; Ad Durar Al Kāminah, vol. i, fol. 169; Al Lawāiq, fol. 118; Br. Mus. Suppl., No. 237/1.

Beginning:—

الحمد لله المتفرد بالخلق والتدبير الخ *

For other copies of the work see Berlin, No. 3089; Goth., p. 891; Paris, No. 1348; Alger., No. 881/2; Cairo, vol. ii, p. 77; Aṣāfiyah No. 96; Rāmpūr, No. 74.

The work was printed in the Wahamiyah Press of Delhi, A.H. 1300.

Written in good Naskh. Dated A.H. 1044.

Scribe: عبد العزيز بن حسن.

No. 900.

fol. 18; lines 19; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الحكم العطائية

AL ḤIKAM AL ʿATĀʾĪYAH.

A work containing mystical maxims and aphorisms, divided into 30 Bāb. The present copy is defective for want of the preface.

Author: Tājaddīn Abu'l Faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh Al-Iskandarānī عطاء الله بن محمد بن الفضل أحمد بن محمد بن تاج الدين أبو الفضل أحمد بن عطاء الله الإسكندراني. See, for his life, No. 899 above.

The present copy begins abruptly thus:—

ثلاثين باباً باب العلم *

For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Rāmpūr, Nos. 101-2.

Written in fair Naskḥ. Dated A.H. 1105.

No. 901.

fol. 321; lines 17; size 10 × 6; 7 × 3.

شرح الحكم العطائية

SHARḤ AL ḤIKĀM AL 'ATĀ'IAH.

A detailed commentary on the preceding work; also known under the title, *Ġaiṣ Al Mawāhib*. The full text is quoted in the commentary; but the arrangement differs somewhat from that which is found in No. 900 above. The tenth *Bāb* there is here the first *Bāb*; and the first *Bāb* there is here the eighth.

By Muḥammad bin Ibrāhīm bin 'Abbād An Nafzī Ar Rundi محمد بن ابراهيم بن عباد النفزي الرندي, a Šūfī and scholar of the 8th century A.H., who was born in Rund (in Spain), A.H. 733. He died in A.H. 796=A.D. 1394. See Brock., vol. ii, p. 118; Cairo, vol. ii, p. 77.

Beginning:—

قال العبد الفقير الى الله تعالى المعتمد في غفران ذنوبه
على الله تعالى محمد بن ابراهيم بن عباد النفزي الحمد لله
المتفرد بالعظمة و الجلال الخ *

The present commentary was printed in Būlāq, A.H. 1285; and again in Cairo, A.H. 1306.

For other copies of the work see Berlin, Nos. 8690-2; Munich, No. 130; Leid, No. 2261; Paris, No. 1340; Br. Mus. Suppl., No. 889; India Office, No. 696; Cairo, vol. ii, p. 97; Rāmpūr, Nos. 171-73.

Written in good Naskḥ. Not dated; apparently, 9th century A.H.

No. 902.

foll. 233; lines 25; size 8×6; 6×4.

The Same.

Another copy of the preceding commentary, beginning like the above.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 903.

foll. 110; lines 18; size 8×6; 6×4.

الفرقان بين اولياء الرحمن واولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR
RAĤMÂN WA AWLIYÂ' AŞH
SHAIṬÂN.

A work in which the author explains the meaning of the term Wali (ولى), a title applied to a Šūfī, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Ḥadīṣ. The contents of the work are fully described in Berlin, No. 2082.

Author: Abu'l 'Abbās Aḥmad bin 'Abdalḥalim bin 'Abdassalâm ʾAbū al-ʿabbās Aḥmad bin ʿAbd al-ḥalīm bin ʿAbd al-salām (ابن تيمية). He died in A.H. 728=A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1.

Beginning:—

الحمد لله نستعينه و نستغفره الي *

For other copies of the work see Berlin, Nos. 2082-3; Râmpûr, 247.

The work was printed in Bûlâq, A.H. 1310.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 904.

foll. 45; lines 15; size $8\frac{1}{2} \times 6$; $5 \times 3\frac{1}{2}$.

امطلاحات الصوفية

IŞTILÂḤÂT AŞ ŞŪFIYAH.

(The above is the title under which the work is noticed in other catalogues; but in our copy, the title is given as *Sharḥ u Iştîlâḥât Aş Şūfiyah*.)

A work, in which the author explains the mystical terms used in the following compositions of his:—

- (i) *Sharḥ u Manâzil As Sâ'irîn*; for a copy of which see India Office, No. 600.
- (ii) *Tâwilât al Qur'ân*; for a copy of which see Berlin, No. 873.
- (iii) *Sharḥ u Fuṣûṣ Al Hikam* (see No. 875 above).

Author: Kamâladdin 'Abdarrazzâq al Kâshânî كمال الدين عبد الرزاق الكاشاني (d. A.H. 736=A.D. 1335). See No. 875 above.

Beginning:—

الحمد لله الذي نجانا من مباحث علوم الرسومية فاني لما
فرغت من تسويد شرح كتاب منازل السائرين و كان الكلام فيه وفي شرح
فصوص الحكم و تأويلات القرآن مبنيًا على اصطلاحات الصوفية الخ *

For other copies of the work see Berlin, No. 3460; Goth., No. 76; India Office, No. 662; Āṣafiyyah, Nos. 360, 407, 807; Râm-pūr, No. 35. A portion of the present work, edited by Dr. Sprenger, was published in Calcutta, A.D. 1845.

Written in fair Naskḥ. Not dated; apparently, 13th century A.H.

No. 905.

foll. 133; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

العروة لاهل الخلوة

AL 'URWAH LI AHL AL KHALWAH.

A rare work on Šūfism, expounding the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Šūfis of the Wujūdīyah and the Shuhūdīyah groups (for whom, see No. 865 above), are fully discussed. The author, who

belonged to the latter group, rejects the views of the Wujûdiyyah group as contrary to Islamic principles; and claims that the views of the Shuhûdiyyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (أهل السنة والجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as الصراط المستقيم, or the right path. The author's criticisms, in the present work, of the views of the Wujûdiyyah group resulted in a public disputation between him and 'Abdarrazzâq al Kâshânî (see No. 875 above), a member of the Wujûdiyyah group; for a full description of which, see Nafahât, pp. 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726; and is generally held to be the most authoritative exposition of the views of the Shuhûdiyyah group.

It is divided into the following six *Bâb* :—

- (i) foll. 1-15^a. * الباب الأول في إثبات وجود الموجد الواجب وجوده *
- (ii) foll. 15^b-62. * الباب الثاني في التوفيق بين الأقوال المختلفة *
- (iii) foll. 63^a-82^a. * الباب الثالث في تقسيم الأشياء من حيث العصر
والإضافة وكيفية ظهور الممكنات على الترتيب
مفردا ومؤلّفا *
- (iv) foll. 82^b-86. * الباب الرابع في تفرقة الحق الواجب وجوده من جميع
ما يختص به الإمكان *
- (v) foll. 87-93^a. * الباب الخامس في النبوات والولايات *
- (vi) foll. 93^b-133. * الباب السادس في بيان الصراط المستقيم *

The last *Bâb* is subdivided into four *Faṣl*, which contain occasional biographical details; and in the first of which the author describes the Divine inspiration, which led him to be a Šûfî and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Šûfis and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of the author's merits.

Author: Aḥmad bin Muḥammad bin Aḥmad As Samnâni أحمد بن محمد بن أحمد السمناني, commonly called Abu'l Makârîm 'Alâ'addawlah أبو المكارم علاء الدولة, a noble of Samnân, well known as a Šûfî, and an author of great repute, whose works on the Qur'ânic

branches, Šūfism, theology and ethics, number about 300. See *Ad Durar al Kāminah*, vol. i, fol. 152. Very few of his compositions, however, can now be traced; and Brock., vol. ii, p. 166, mentions only three (including the present one), which are to be found in different libraries. He was born in Samnān, A.H. 659; and completed his studies at the age of 15, when he entered the service of Sultān Arġu Khān, a famous Mongol king of Persia. A few years later, he was granted the title of 'Alā'addawlah; and afterwards he became personal adviser to the Sultān. His intimacy with the Sultān and his official duties seriously interfered, not only with his studies, but also with his prayers. Indeed, according to the author's own confession, excepting the *قلائل اربعة* (the four very short Sūras of the Qur'ān, beginning with word Qul) and a few others, he forgot the whole of the rest of the Qur'ān. The author tells us in the following passage of the present work that, in A.H. 683, while engaged with the Sultān in a war against his uncle, Sultān Ahmad (see *Tārikh Guzida*, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life:—

فزجرني زاجر الحق في صف القتال في الواقعة التي وقعت بيده
و بين عسكر عمه سلطان احمد بخت قزوین سنة ثلاث و ثمانين و ستمائة
في اثناء اشتغالي بالكبير عند انقرة و الحملة على العدو فرفعت الحجب
من قوة الزاجر بعين شاهدت الاخرة و ما فيها على نحو ما نطق به
الكتاب و السنة *

After this, he attended strictly to his religious duties. In A.H. 685, he fell seriously ill, and was advised by the Royal Physicians to go for a change to Samnān. This the Sultān allowed him to do. On his way to Samnān, he experienced a marked improvement in his health; and on his arrival there, his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sultān; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works; and his study of *Qūt al Qulūb*, a famous work on Šūfism (see No. 826 above), turned his attention to Šūfism, and made him determine to renounce the world. After dividing two-thirds of his property among his legal heirs, he built a monastery near the tomb of Hasan Sakkāki, a famous Šūfi of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Bagdād, where he

adopted the Šūfi 'Abdarrahmān as his spiritual *Shaikh*; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned *Shaikh* the Sanad for Šūfism. At the end of the same year, he was directed by his *Shaikh* to return to Samnān, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 *Arba'ūn*, each being a fast of 40 days. Such was his eminence as a Šūfi that he was adopted as guide, both in practice and doctrine, by Bahā'addīn Naqshband, the founder of the Naqshbandiyah order. The commonly accepted date of our author's death is A.H. 736=A.D. 1335; but the author of *Faṣl al Khitāb* (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see *Ad Durar al Kāminah*, vol. i, fol. 152; *Nafahāt*, p. 554; *Muġmal Faṣiḥi*, fol. 211; *Ḥabīb as Siyar*, vol. iii, part i, p. 125; *Tāj at Ṭabaqāt*, vol. viii, fol. 205; *Beale's Biographical Dictionary*, p. 49; *Brock.*, vol. ii, p. 166.

Beginning:—

و حمدة الواجب على كل موجود اما بعد فقد سنف بغنة
يوم الأحد بعد صلوتى الصبح من اعتكافى في مسجد صوفيا آباد من شهر
المبارك سنة عشرين وسبعمائة ان ابوب بالترتيب بعض
القدسيات الواردة على قلبي وسميته العروة لاهل الخلوة *

For the only other copy of the work known to us see *Cairo*, vol. ii, p. 5.

• Written in good *Naskh*. Not dated; apparently, 12th century A.H.

No. 906.

fol. 60; lines 26; size $12 \times 8\frac{1}{2}$; 9×5 .

الداء والدواء

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in *Hāj. Khal.*, vol. ii, p. 633; but in vol. v, p. 82, it is again mentioned under the title, *Al Jawāb Al Kāfi li Man Sa'ala 'An ad Dawâ' Ash Shâfi* الجواب الكافي لمن سأل عن الدواء الشافي. Both these titles are found on the title-page of our copy.

A work on Šufism, setting forth the spiritual remedies to be resorted to in case of trial and temptation; composed in reply to the following five questions, addressed to scholars by some enquirer:—

ما تقول السادة العلماء أئمة الدين في رجل ابتلى ببليّة و علم
أنها إن استمرت به افسدت دنياه و آخرته و قد اجتهد في رفعها عن نفسه
بكل طريق فما تزداد الا توقدا و شدة فما الحيلة في دفعها *

The reply to these questions begins as follows:—

فاجاب الشيخ الامام ... ابو عبد الله شمس الدين محمد بن ابي بكر
بن ايوب امام المدرسة الجوزية الحنفية الحمد لله رب العالمين
ثبت في صحيح البخاري من حديث ابي هريرة رضي الله عنه عن
النبي صلى الله عليه و سلم انه قال ما انزل الله داء الا انزل له شفا. الخ *

Author: *Shamsaddin Abū 'Abdallāh Muḥammad bin Abī Bakr bin Ayyūb al Qaiyimī* شمس الدين ابو عبد الله محمد بن ابي بكر بن ايوب القيمي (d. A.H. 751=A.D. 1352; see Lib. Cat., vol. v, part ii, No. 323).

For other copies of the work see Berlin, Nos. 6295-6; Cairo, vol. ii, p. 519; Br. Mus. Suppl., No. 238.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 907.

fol. 113; lines 21; size 8×6; 6½×4.

شفا الاسقام في زيارة خمر الانام

SHIFĀ' AL ASQĀM FĪ ZIYĀRATI KHAIR AL ANĀM.

A very old and valuable copy of *Shifā' al Asqām*, studied under the author by his son and other scholars, and containing autograph notes by the author and his son. The work is mainly concerned with a discussion, from the theological and mystical points of view, of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion, our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam; and throughout the work, he supports his

argument by reference to the Qur'ân, Hadîṣ and sayings of Ṣūfis, jurists and theologians. The work is divided into the following ten *Bâb* and a *Khâtimah* :—

- (i) foll. 3-19. الباب الأول في الأحاديث الواردة في الزيارة *
- (ii) foll. 20-24^a. الباب الثاني فيما ورد من الأخبار والأحاديث دلى على فضل الزيارة *
- (iii) foll. 24^b-29. الباب الثالث فيما ورد من السفرة إلى زيارته صلى الله عليه وسلم *
- (iv) foll. 30-37^a. الباب الرابع في نصوص العلماء على استحباب زيارة قبر سيدنا رسول الله صلى الله عليه وسلم *
- (v) foll. 37^b-46^a. الباب الخامس في تقرير كون الزيارة قربة *
- (vi) foll. 46^b-53. الباب السادس في كون السفر إليها قربة *
- (vii) foll. 54-73^a. الباب السابع في دفع شبهة الخصم وتبعية كلماته *
- (viii) foll. 73^b-81^a. الباب الثامن في التوسل والاستعانة والتشفع بالنبي صلى الله عليه وسلم *
- (ix) foll. 81^b-96^a. الباب التاسع في حياة الأنبياء عليهم السلام فاحتجنا... بالنظر فيما قد قيل وذلك بالنسبة إلى الأنبياء والشهداء وسائر الموتى *
- (x) foll. 96^b-109. الباب العاشر في الشفاعة *

Foll. 110-112. *Khâtimah*. Contains prayers addressed to the Prophet.

Author: 'Alī bin 'Abdal Kāfi bin 'Alī bin Tammām bin Yūsuf bin Mūsā bin Tammām bin Hāmid bin Yahyā bin 'Umar bin 'Uṣmān bin 'Alī bin Manṣūr bin Sālim as Subkī بن علي بن عبد الكافي بن علي بن تميم بن علي بن محمد بن يحيى بن عمرو بن عثمان بن علي بن يوسف بن موسى بن تميم بن حامد بن أحمد بن يحيى بن علي بن عثمان بن علي بن منصور بن سالم السبكي the most famous scholar of his age, and the father of 'Abdalwahhāb as Subkī (d. A.H. 771=A.D. 1370; see Lib. Cat., vol. xii, No. 766). He composed a number of works on different branches of Islamic learning; of which seventeen (including the present work) are enumerated in Brock., vol. ii, p. 87. He was born in Subk, A.H. 683, where he studied under his father and some others. He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atā' (d. A.H. 709=A.D. 1309; see No. 899 above). In A.H. 704 he visited Alexandria, where he studied for about three years; and in A.H. 707 he attended lectures of different scholars in Syria. He then returned

to Cairo, where he worked first as a professor in the Maṣūriyah Madrasah, and afterwards as the head professor in the Jāmi' Tūlun. In A.H. 739, on the death of Jalāl Qazwinī, he was appointed by King Malik Nāsir (A.H. 709-741=A.D. 1309-1340) to succeed him as Chief Justice of Syria. This office he vacated, in A.H. 742, to become Principal of the Dār al Ḥadīṣ Ashrāfiyah in Damascus, where the present MS. was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dār al Ḥadīṣ Shāmiyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramaḡān, A.H. 755; when on account of his serious illness he was obliged to resign it, and returned to Cairo, where he died in A.H. 756=A.D. 1355. See for his life and works, Isnawī, fol. 258; Ibn Mulaqqin, fol. 209; Ad Durar al Kāminah, vol. ii, foll. 38-43; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي من علينا برسوله ... فهذا كتاب سميت به شفاء

الاسقام النخ *

The quotations, made by the author from other works, are invariably from reliable copies of those works, such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection, he mentions specially an autograph copy of *Ithāf az Zā'ir* by Abu'l Yuman (*d.* A.H. 613=A.D. 1213; see Lib. Cat., vol. v, part ii, p. 48), which was in his possession, thus:—

هكذا اورد ابو اليمان في كتاب اتحاف الزائر هو عندي

بخط مصنفه *

He also refers to a copy of *Tārikh u Ibn 'Asākār*, transcribed by Barzālī in 80 volumes (two volumes of which transcription are found in the Library; see Hand-list, No. 2470-1), thus:—

ورأيت في تاريخ ابن عساكر بخط أبي عبد الله البرزالي *

The present copy of *Shif'ā al Asqām* was transcribed, by one Muhammad bin Ahmad, for the collection of Muhammad bin Ahmad at Tanūkhi (*d.* A.H. 746=A.D. 1347; see Ad Durar al Kāminah; vol. ii, fol. 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740:—

بلغت هذه النسخة مقابلة باصل مصنفها فصصت بعهد الله حسب
الامكان و كان الفراغ من ذلك في اليوم العاشر من جمادى الاولى سنة
اربعين و سبعمائة *

This is followed by another note, telling us that the present MS. was again compared with the autograph copy, while it was being studied under the author: ثم قول ثانياً حالة السماع باصل مصنفه ادام الله. This note is based on the Sanad quoted below, dated the Madrasah 'Adiliyah of Damascus, A.H. 740, and written by Muhammad bin 'Ali bin Sa'id al Anṣārī (d. A.H. 752=A.D. 1353; see Ad Durar al Kaminah, vol. ii, fol. 377), who says that he and Muhammad bin Ahmad at Tanukhī, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Husain bin 'Ali (d. A.H. 755=A.D. 1356; see Ad Durar al Kaminah, vol. i, fol. 384). An Ijāza was granted by the author to all who attended the sitting:—

الحمد لله الذي حمدا يوافي نعمة و يكافي مزيدة و بعد نقد
سمع هذا الكتاب الموسوم بشفاو الاسقام على مؤلفه شيخنا و سيدنا الامام
العالم ولى الله قضي القضاة ... سيد الحفاظ و المحدثين ابى
الحسن علي بن سيدنا عبد الكافي بقراءة محمد بن عبد
الرحمن الشافعي صاحب هذه النسخة محمد بن احمد بن
محمد التلوخي العذيلي و الامام العالم الفاضل الابرار ابو الطيب
الحسين بن سيدنا المسمع فسخ الله تعالى في مدتهما و محمد
بن علي بن سعيد الانصاري و ذاخطه ... و ثبت في خمسة
مجالس سنة اربعين و سبعمائة بالمدرسة العالدية بدمشق
المعروفة و اجاز المسمع فسخ الله في مدته لمن سمع هذا الكتاب او بعضه
جميع ما يجوز له روايته *

The above Sanad is attested by the author himself, thus:—

صحيح ذلك و كتب علي بن عبد الكافي السبكي *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhāb, the famous author mentioned above, in which he

says that he and Muḥammad bin 'Isā As Salsali (*d.* A.H. 760=A.D. 1358; see *Ad Durar al Kāminah*, vol. ii, fol. 428) studied the first four chapters of the work in the Dār al Ḥadīṣ Ashrafiyah in Damascus:—

قرأت من أول هذا وهو شفاء الاسقام الى الباب الرابع ... على
مؤلفه سيدي والدي احسن الله اليه ومع ذلك في مجالس
آخرها في رمضان المعظم سنة خمس و اربعين و سبعمائه و سمع شمس
الدين محمد بن عيسى السلسلي بدارالحدیث الاشرفیه بدمشق المحروسة
و كذب ابنصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي
كان الله له *

Written in good Naskh. Not dated; but transcribed in or before A.H. 745, the year in which the present copy was studied.

Foll. 1-12 and 61-69 are additions, written in a later hand.

Only one other MS. copy of the work is known to us, viz., 'Āṣafiya Library, No. 39; but the work was printed in the Dā'irat al Ma'ārif of Hyderabad in A.H. 1306.

No. 908.

fol. 120; lines 21; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الارشاد و التطريز

AL IRSHĀD WA AT TAṬRIZ.

A work on Šūfism, treating of the virtues of reciting the Qur'ān and repeating prayers, together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses, of which 333 are borrowed from other Šūfi works and the rest are composed by the author himself. The work is based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis. The author quotes about 200 Ḥadīṣ, transmitted to him by his Shaikh, Rāḍī al-dīn at Ṭabarsī (*d.* A.H. 722=A.D. 1322; see *Lib. Cat.*, vol. v, part i, p. 176). The work ends with 7 Qaṣidas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Šūfis; while the last Qaṣida is in praise of Islamic dogmas enumerated by the author, and is designated by the author Shamsul 'Imān fi Tawḥīd ar Raḥmān Wa'Aqīdat u Ahl Haqq wa Al 'Iqān شمس الايمان في التوحيد والاعتقاد. The work is divided into 10

Báb. The contents of the work are fully described in Berlin, No. 8801.

Author: 'Affaddīn 'Abdallāh bin As'ad bin 'Alī bin Sulaimān al Yāfi'ī Ash Shāfi'ī *عفيف الدين عبد الله بن اسعد بن علي بن سليمان*, a prominent Ṣūfī scholar, historian and author of the 8th century A.H. He belongs to the Himyarī tribe of Yaman, and was born in Yaman, A.H. 698; where he studied in a Madrasah of Yaman the Qur'ānic branches of learning under Jamāladdīn Abū 'Abdallāh Muḥammad bin Aḥmad (*d.* A.H. 748=A.D. 1347; see the present author's *Mir'āt al Janān*, fol. 458^b), a distinguished teacher of this subject. Afterwards he turned his attention to Ṣūfism, and adopted the Ṣūfī 'Alī bin 'Abdallāh at Ṭawāshī (*d.* A.H. 748=A.D. 1347; see *Mir'āt al Janān*, fol. 459) as his spiritual Shaikh. In A.H. 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Ṣūfis of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damascus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Ṣūfis, who granted him Sanads of scholarship and Ṣūfism. He was also presented with Khirqas by several Ṣūfis. The last of these was presented to him by 'Izzaddīn; a presentation referred to in our author's *Mir'āt al Janān*, fol. 453^b, in the following words:—

شيوخ عز الدين وكان آخر من البني الخرقه. Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all, 13 works of the author are enumerated in Brock., vol. ii, p. 177; of which *Mir'āt al Janān*, which has recently been printed at the Dā'irat al Ma'ārif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see Ibn Mulaqqīn, fol. 308; Isnawī, fol. 405; Ad Durar al Kāminah, vol. i, fol. 511; Nafahāt, 681; Safinat al Awliyā, p. 68; preface by Sir E. Denison Ross to his Calcutta edition of Marham al 'Ilal. Brock., *loc. cit.*, tells us in a footnote that, according to Ṭabaqāt of Qāḍi Shuhba 'Affaddīn, our author died in A.H. 778; but in our copy of this Ṭabaqāt, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: ثمان و ستمائة, i.e., 768. We may suppose either that Brockelmann read the words ثمان و ستمائة (68) as ثمان و سبعين (78), or that the scribe of the copy of the Ṭabaqāt, to which he referred, transcribed the date wrongly سبعين. The weight of authority among the biographers mentioned above is in

favour of A.H. 768; and we may safely reject the date A.H. 767, given by Subkī, in *Ṭabaqāt*, vol. vi, p. 103, and the date A.H. 771, given by Hāj. Khat., vol. iii, p. 171. The author of *Mir'ât al Asrâr*, a big biographical work on the Šūfis in Persian, mentions the author on fol. 485, and tells us that he failed to trace the date of his death.

Beginning:—

الحمد لله الذي عقل العقول من ادراك ذاته و بعد فهذا كتاب

مشمول على عشرة ابواب و سميتها الارشاد و التطريز النح

For other copies of the work see Berlin, Nos. 8801-2; Āṣāfiyah Library, No. 719.

Written in fair Naskh. Dated A.H. 1073.

No. 909.

fol. 156; lines 26; size 10 × 6; 8 × 4.

RAUD AR RIYĀḤĪN FĪ HIKĀYĀT AṢ SĀHĤIN.

روض الرياحين في حكايات الصالحين

The following is an alternative title of the work: *Nuzhat al 'Uyûn an Nawāzîr al nawāzîr al 'ayîn*. Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Šūfis and pious men, chiefly taken from the works of the following authors: (i) Ġazzālī (see No. 833 above); (ii) Qushairī (see No. 828 above); (iii) Abū 'Abdallāh Muḥammad bin Ibrāhīm al Jirī; (iv) Ibn 'Aṭā ash Shāḍilī (see No. 899 above); (v) Abul 'Abbās Aḥmad bin 'Aṭā al Qaṣṭallānī; (vi) Shihābaddin As Suhrawardī (see No. 860 above); (vii) Ibn Jawzī (see Lib. Cat., vol. x, No. 512); (viii) Abū Muḥammad 'Abdallāh Ibn Qudāmāh al Maqdisī (see No. 857 above); (ix) Abū 'Alī as Samarqandī (see No. 821 above); (x) Abū Aḥmad bin 'Alī, commonly called Ibn al 'Arabī. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: عن بعض الصالحين or عن بعض الفقراء (from a certain faqir or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Šūfis, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he

composed the present work, having noted the view frequently expressed by reliable Šūfis that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a Muqaddimah, Khâtimah and Khâtimat al Khâtimah. The Muqaddimah is divided into the following two *Faṣl*, in the first of which the author enumerates the virtues of the Šūfis, and in the second upholds the validity of the supernatural powers manifested by them:—

I. foll. 2-10^a, الفصل الاول من المقدمة في شيء من فضائل
الاولياء والصالحين والفقراء *

II. foll. 10^b-14, الفصل الثاني في اثبات كرامات الاولياء والسادة
الصرفيه *

The Khâtimah, like the Muqaddimah, consists of two *Faṣl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the Šūfis. The Khâtimat al Khâtimah contains four *Qaṣidas* in praise of the Prophet. Both the Khâtimah and the Khâtimat al Khâtimah are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on Šūfism, as it is noted in Rāmpūr, No. 155, and Āṣafiyah, No. 73; and not a work on Ethics, as described in Berlin, No. 8804, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning:—

الحمد لله المعروف... الموصوف بالكمال في الازل اما بعد فاني
لما كنت محباً للاولياء... ومولعاً بكلامهم وحكاياتهم في كذب الحقائق
والدقائق هذ الكتاب روض الرياحين في حكايات الصالحين ولقبته نزهة
العيون النواظر... انتخبته وجمعتُه والقته عن كتب عديدة لائمة كبار منهم
..... وغير هؤلاء العشرة و اودعته خمسمائة وخمس فصول
منها فصولاً لمقدمة و فصولان لخاتمة و فصل لخاتمة الخاتمة الحكايات
عن الاولياء و الصالحين... ينتفع بها الزهاد و العباد و تقوي بها قلوب
المريدين كما روينا عن تاج العارفين ... ابي القاسم الجنيدي
فقال الحكايات جزد من جذود الله تقوى بها قلوب المريدين *

Author: 'Afifaddīn 'Abdallāh bin As'ad bin 'Alī bin Sulaimān al Yāfi'i عفيف الدين عبد الله بن اسعد بن علي بن سليمان الياضي. He died in A.H. 768=A.D. 1366; see No. 908 above.

The work was printed in Būlāq, A.H. 1280, and again in Cairo, A.H. 1307.

The main portion of the MS., viz., foll. 1-126, is written in fair Naskh. The MS. is not dated; but as will appear from the note quoted in the next paragraph, it must have been transcribed before A.H. 940. One Qāḍi Qāsim bin 'Alāaddīn had foll. 127-156 transcribed and added to the MS. in A.H. 1001, by the scribe, Ismā'il bin Ḥasan al 'Āmī.

The following note on the title-page, written in the Turki language, tells us that the MS. was formerly in the possession of Kamālpāshāzāda, a famous scholar of Turkey, who died in A.H. 940=A.D. 1533; see Brock., vol. ii, p. 449:—

از آن کمال باشا زاده علیه الرحمة جمع کتبش رفع حجب ممکن
اولمدي بلد منه علم بلمک ايمش اوقمق دکل *

Another note on the title-page, indicating both the title of the work and the author's name, runs thus:—

هذا الكتاب المسمى بروض الرياحين في حكايات الصالحين و لقبه
نزهة العيون النواظر مما ألغى الشيخ الياضي *

This is followed by an autograph note of Šūfi 'Alī Akbar al Maudūdī, the author of a Persian commentary on Nafahāt (see Lib. Cat., vol. ii, No. 208), and a Šūfi of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: صارني ملك الفقير على اكبر المودودي.

No. 910.

foll. 83; lines 15; size $7\frac{1}{2} \times 5$; $4 \times 2\frac{1}{2}$.

زبدة التصوف

ZUBDAT AT TAŠAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories and technical terms of Šūfism and asceticism, divided into the following 88 short Bāb. The present copy is believed to be unique:—

1. foll. 6^b-7^b. * الباب الأول في الازل والسابقة والابد والخاتمة *
2. foll. 7^b-10^a. * الباب الثاني في التوحيد والموحد *
3. foll. 10^a-12^a. * الباب الثالث في المعرفة والعارف والفرق بين العلم والمعرفة *
4. foll. 12^a-13^a. * الباب الرابع في اسم النصف *
5. foll. 13^a-14^a. * الباب الخامس في اصول مذهب الصوفية وعلومهم *
6. foll. 14^b-16^a. * الباب السادس في اصول النصف والصوفي وبركة الدخول في النصف والصعبة مع الصوفية *
7. foll. 16^b-17^a. * الباب السابع في المتشبهين بالصوفية وبطريقتهم *
8. foll. 17^b-18^b. * الباب الثامن في العلامية *
9. foll. 19-20. * الباب التاسع في الاولياء وعلاماتهم وبركة وجودهم *
10. foll. 21-22^a. * الباب العاشر في الكرامات وخوف الاولياء باظهارها *
11. foll. 22^b-23^a. * الباب الحادي عشر في اظهار الكرامات وكتبتها *
12. foll. 23^b-23^b. * الباب الثاني عشر في ذكر كرامات المتكبرين على اوليائه *
13. foll. 24^a-24^b. * الباب الثالث عشر فيما لا يعد من الكرامات وهي في معانيها *
14. foll. 24^b-27^a. * الباب الرابع عشر في الدعوى والمكر والاستدراج *
15. foll. 27^a-28^a. * الباب الخامس عشر في الرجوع والانتباه واليقظة *
16. foll. 29-30^b. * الباب السادس عشر في التوبة والابانة *
17. fol. 30^b. * الباب السابع عشر في المحاسبة *
18. fol. 31^a. * الباب الثامن عشر في التفكير *
19. fol. 31^b. * الباب التاسع عشر في الاعتصام *
20. fol. 32. * الباب العشرون في المجاهدة والرياضة *
21. fol. 33^a. * الباب الحادي والعشرون في السهام *
22. foll. 33^a-35^a. * الباب الثاني والعشرون في الحزن والبكاء *
23. foll. 35^b-37. * الباب الثالث والعشرون في الخوف والخشية والبكاء والاشفاق والخشوع *
24. fol. 38. * الباب الرابع والعشرون في الرجاء *
25. foll. 38^b-39^a. * الباب الخامس والعشرون في التقوى *
26. foll. 39^a-39^b. * الباب السادس والعشرون في الورع *
27. foll. 39^b-40^a. * الباب السابع والعشرون في الزهد *

28. fol. 40^b. * الباب الثامن والعشرون في الرعاية *
29. foli. 41^a-41^b. * الباب التاسع والعشرون في المراقبة *
30. foli. 41^b-42^a. * الباب الثلاثون في العبد والعبودية *
31. foli. 42^b-43. * الباب الحادي والثلاثون في الحرمة *
32. foli. 43^b-44^a. * الباب الثاني والثلاثون في الاخلاص *
33. fol. 44^a. * الباب الثالث والثلاثون في الاستقامة *
34. fol. 45^a. * الباب الرابع والثلاثون في التوكل *
35. foli. 45^a-46^a. * الباب الخامس والثلاثون في التفرغ *
36. foli. 46^b-46^a. * الباب السادس والثلاثون في الثقة *
37. foli. 46^b-47^a. * الباب السابع والثلاثون في التسليم *
38. foli. 47^b-48^a. * الباب الثامن والثلاثون في الصبر *
39. foli. 48^a-48^b. * الباب التاسع والثلاثون في الرضاء *
40. foli. 48^b-49^a. * الباب الأربعون في الشكر *
41. foli. 49^b-50^a. * الباب الحادي والأربعون في العناء *
42. foli. 50^b-50^b. * الباب الثاني والأربعون في الصدق *
43. fol. 50^b. * الباب الثالث والأربعون في الايثار *
44. foli. 51^a-51^b. * الباب الرابع والأربعون في الخلق *
45. foli. 51^a-52^b. * الباب الخامس والأربعون في التواضع *
46. foli. 52^a-52^b. * الباب السادس والأربعون في القوة *
47. foli. 53^a-53^b. * الباب السابع والأربعون في الانبساط *
48. foli. 53-54^a. * الباب الثامن والأربعون في الارادة *
49. foli. 54^a-54^b. * الباب التاسع والأربعون في الآداب *
50. foli. 54^b-55. * الباب الخمسون في اليقين *
51. foli. 55^b-56^a. * الباب الحادي والخمسون في القرب *
52. foli. 56^a-56^b. * الباب الثاني والخمسون في الانس *
53. foli. 56^b-57^a. * الباب الثالث والخمسون في الذكر *
54. foli. 57^b-58^a. * الباب الرابع والخمسون في الفقر *
55. foli. 58^a-58^b. * الباب الخامس والخمسون في الغنى *
56. foli. 58^b-60^a. * الباب السادس والخمسون في العزب والمراد *
57. foli. 60^a-60^b. * الباب السابع والخمسون في الاحسان *
58. foli. 60^b-62^a. * الباب الثامن والخمسون في العلم والعلماء و
و العاملين بالعلم *

59. fol. 62^b. الباب التاسع و الخمسون في العلم الدلني *
60. fol. 63^a. الباب الستون في العلم المجهول *
61. foll. 63^a-64^a. الباب العادي و الستون في علم اليقين و عين اليقين و حق اليقين *
62. foll. 64^b-65^a. الباب الثاني و الستون في الحكمة *
63. fol. 65. الباب الثالث و الستون في البصيرة *
64. foll. 65^b-66^a. الباب الرابع و الستون في الغراسة *
65. fol. 66^a. الباب الخامس و الستون في السكنة *
66. fol. 67^a. الباب السادس و الستون في الطمانية *
67. fol. 67^b. الباب السابع و الستون في الهمة *
68. fol. 68^a. الباب الثامن و الستون في المحبة *
69. fol. 68^b. الباب التاسع و الستون في الغيرة *
70. fol. 69^a. الباب السبعون في الشوق *
71. foll. 69^a-71^a. الباب العادي و السبعون في التواجد و الوجد و الوجود *
72. fol. 71^a. الباب الثاني و السبعون في السرور *
73. fol. 71^b. الباب الثالث و السبعون في السر *
74. fol. 72^a. الباب الرابع و السبعون في النفس *
75. fol. 72^b. الباب الخامس و السبعون في الغربة *
76. foll. 72^a-73^a. الباب السادس و السبعون في المكاشفة *
77. foll. 73^a-73^b. الباب السابع و السبعون في المشاهدة *
78. foll. 73^b-74^a. الباب الثامن و السبعون في المعاني و المعاداة و المصاراة *
79. foll. 74^a-74^b. الباب التاسع و السبعون في القبض و البسط *
80. foll. 74^b-75^a. الباب الثمانون في السكر و الصحو *
81. foll. 75^a-76^a. الباب العادي و الثمانون في الغيبة و الشهود *
82. foll. 76^a-76^b. الباب الثاني و الثمانون في التجلي و الأسفار *
83. fol. 76^b. الباب الثالث و الثمانون في الاتصال و الانفصال *
84. fol. 77^a. الباب الرابع و الثمانون في الغناء و البقاء *
85. fol. 77. الباب الخامس و الثمانون في الحقيقة *
86. fol. 78^a. الباب السادس و الثمانون في التجريد و التفريد *
87. fol. 78^b. الباب السابع و الثمانون في الجمع و التفريق *
88. foll. 79-83. الباب الثامن و الثمانون في المسائل *

The work is chiefly based on the sayings of the Šūfis, occasional reference being also made to the Qur'ān, Ḥadīṣ and the sayings of the companions of the Prophet.

Besides being a very useful manual of Šūfism, the present work is especially noteworthy because of the references which it contains to the views of individual Šūfis on each of the points dealt with. In all, 100 reliable Šūfis, from the 2nd down to the 6th century A.H., are quoted in the present work; and these are enumerated below, in chronological order.

SECOND CENTURY A.H.

1. 'Umar bin 'Abdal'aziz (*d.* A.H. 101=A.D. 719; see *Mir'āt al Janān*, fol. 50^a).
2. Ḥasan Baṣrī (*d.* A.H. 110=A.D. 728; see *Mir'āt al Janān*, fol. 55^b).
3. Qatādah (*d.* A.H. 117=A.D. 735; see *Mir'āt al Janān*, fol. 61^b).
4. Ja'far Ṣādiq (*d.* A.H. 148=A.D. 765; see *Mir'āt al Janān*, fol. 77^a).
5. Sufyān Ṣawrī (*d.* A.H. 161=A.D. 777; see *Mir'āt al Janān*, fol. 88^a).
6. Ibrāhīm Adham (*d.* A.H. 161=A.D. 777; see *Nafaḥāt*, p. 45).
7. 'Abdallāh bin Mubārak (*d.* A.H. 181=A.D. 797; see *Mir'āt al Janān*, fol. 97^b).
8. Fuḍāil bin 'Iyād (*d.* A.H. 187=A.D. 802; see *Nafaḥāt*, p. 41).
9. Sufyān bin 'Uyainah (*d.* A.H. 198=A.D. 813; see *Al Lawāiqh*, fol. 57^a).
10. Ḥudāifa Mar'ishī, a Šūfi of the second century A.H., who was a disciple of Ibrāhīm Adham (No. 7 above); see *Ar Risālat of Qushairī*, fol. 40^a, No. 828 above.

THIRD CENTURY A.H.

1. Abū Sulaimān bin Aḥmad ad Dārānī (*d.* A.H. 215=A.D. 830; see *Ikhtiyār ar Rafiq*, fol. 68^a; Yāfi'i, in *Mir'āt al Janān*, fol. 128^b, gives the date of his death as A.H. 205).
2. Abū Naṣr Biṣṣr Ḥāfi (*d.* A.H. 227=A.D. 841; see *Nafaḥāt*, p. 53).
3. Aḥmad Ibn Abī'l Ḥawārī (*d.* A.H. 230=A.D. 844; see *Nafaḥāt*, p. 72).
4. Abū 'Abdarrahmān Ḥatīm Aṣamm (*d.* A.H. 237=A.D. 851; see *Ikhtiyār ar Rafiq*, fol. 45^b).
5. Abū Ḥamid Aḥmad bin Khidrawaih (*d.* A.H. 240=A.D. 854; see *Ikhtiyār ar Rafiq*, fol. 15^a).
6. Ḥarīṣ Muḥāsibī (*d.* A.H. 243=A.D. 857; see No. 820 above).

7. Abū Turāb 'Askar an Nakḥshabī (*d.* A.H. 245=A.D. 859; see *Ikhtiyār ar Rafiq*, fol. 70^b).

8. Dun Nūn Miṣrī (*d.* A.H. 246=A.D. 860; see *Ikhtiyār ar Rafiq*, fol. 53^b).

9. Sarī as Saqṭī (*d.* A.H. 253=A.D. 867; see *Ikhtiyār ar Rafiq*, fol. 57^a).

10. Yahyā bin Mu'ād (*d.* A.H. 258=A.D. 871; see *Nafahāt*, p. 62).

11. Aḥmad bin 'Āṣim al Anṭākī, a contemporary of Ḥārīṣ Muḥāsibī (No. 6 above).

12. 'Abdallāh bin Kḥubaiq, the Shaikh of Fath al Kuḥshī, who died in A.H. 273; see *Ikhtiyār ar Rafiq*, fol. 85^b.

13. Abū Yazīd Bastāmī (*d.* A.H. 261=A.D. 874; see *Ikhtiyār ar Rafiq*, fol. 66^a).

14. Abū Ḥafṣ Ḥaddād (*d.* A.H. 264=A.D. 877; see *Nafahāt*, p. 64).

15. Abū 'Uṣmān Sa'īd al Ḥirī (*d.* A.H. 268=A.D. 881; see *Ikhtiyār ar Rafiq*, fol. 60^b).

16. Shāh Shujā' al Kirmānī (*d.* A.H. 270=A.D. 883; see *Nafahāt*, p. 95).

17. Ḥamdūn al Qaṣṣār (*d.* A.H. 271=A.D. 884; see *Nafahāt*, p. 67).

18. Muḥammad bin Qaṣṣāb (*d.* A.H. 275=A.D. 888; see *Ikhtiyār ar Rafiq*, fol. 95^b).

19. Sahl bin 'Abdallāh (*d.* A.H. 283=A.D. 896; see *Ikhtiyār ar Rafiq*, fol. 58^b).

20. Abū Sa'īd al Kharrōz (*d.* A.H. 286=A.D. 899; see *Nafahāt*, p. 81).

21. Abū Ḥamza Muḥammad bin Ibrāhīm (*d.* A.H. 289=A.D. 901; see *Ikhtiyār ar Rafiq*, fol. 98^a).

22. Muḥammad bin 'Alī at Turmūdī, a Ṣūfī of the 3rd century A.H., who attended sittings under Shaikh Aḥmad bin Khidrawaih (No. 5 above).

23. Abū 'Alī al Jūzjānī, a contemporary of Muḥammad bin 'Alī at Turmūdī (No. 20 above).

24. Muḥammad bin Ya'qūb al Farāhī, a Ṣūfī of the third century A.H.; see fol. 30^b, where it is stated that he asked certain questions in person of Ḥārīṣ Muḥāsibī (No. 6 above).

25. Abū Faḍl al Makki, one of the Shaikhs of Junaid Baḡdādī (No. 34 below).

26. Ibrāhīm al Khawwāṣṣ (*d.* A.H. 291=A.D. 903; see *Nafahāt*, p. 153).

27. Abū Aḥmad al Qalānsī. He died some time after A.H. 290 = A.D. 902; see *Nafahāt*, p. 121.

28. Abū'l Ḥasan Aḥmad bin Muḥammad an Nūrī (*d.* A.H. 295 = A.D. 907; see *Ikhtiyār ar Rafiq*, fol. 20^b).

29. Muḥammad bin Ḥamid at Turmūdī, a Šūfī of the 3rd century A.H. who, in early life, attended the sittings of Aḥmad bin Khidrawaih (No. 5 above).

30. Abū Bakr Muḥammad al Warrāq, a disciple of Muḥammad bin 'Alī at Turmūdī (No. 22 above). See *Ikhtiyār ar Rafiq*, fol. 107^a.

31. Muḥammad bin 'Alyān an Nasawī, a disciple of 'Uṣmān al Hīrī (No. 15 above). See *Nafahāt*, p. 247.

32. Tāhir al Maqdisī, a Šūfī of the 3rd century, who attended sittings under Yahyā bin Jallā' (*d.* A.H. 258 = A.D. 871; see *Ikhtiyār ar Rafiq*, fol. 77^a).

33. Abū Bakr 'Umar bin Sanān, a Šūfī of the 3rd century A.H., who, in early life, attended the sittings of Dun Nūn Miṣrī (No. 8 above).

34. Junaid Baḡdādī (*d.* A.H. 297 = A.D. 909; see *Nafahāt*, p. 89).

35. 'Alī bin Sahl, a Šūfī of the 3rd century A.H., a contemporary of Junaid Baḡdādī; see *Nafahāt*, p. 115.

36. Abū Bakr az Zaqqāq, a Šūfī of the 3rd century A.H., a contemporary of Junaid Baḡdādī; see *Nafahāt*, p. 198.

37. Abū 'Abdallāh as Sijzī, a Šūfī of the 3rd century A.H., who, in early life, attended sittings under Abū Ḥafṣ al Ḥaddād (No. 14 above).

38. Mamshād ad Dinawarī (*d.* A.H. 299 = A.D. 911; see *Ikhtiyār ar Rafiq*, fol. 94^a).

4th CENTURY A.H.

1. Ruwaim bin Aḥmad (*d.* A.H. 303 = A.D. 915; see *Ikhtiyār ar Rafiq*, fol. 54^b).

2. Abū'l Khair Ḥabshī (*d.* A.H. 303 = A.D. 915; see *Nafahāt*, p. 239).

3. Yūsuf bin Ḥusain ar Rāzī (*d.* A.H. 303 = A.D. 915; see *Nafahāt*, p. 108).

4. Aḥmad bin Yahyā al Jallā' (*d.* A.H. 306 = A.D. 918; see *Ikhtiyār ar Rafiq*, fol. 24^b).

5. Ibrāhīm bin Shaibānī (*d.* A.H. 307 = A.D. 919; see *Nafahāt*, p. 241).

6. Ḥusain bin Maṣṣūr al Ḥallāj (*d.* A.H. 309 = A.D. 921; *Tā'rikh Guzidā'*, p. 166).

7. Abū Muḥammad Aḥmad bin Aḥmad al Jurairī (*d.* A.H. 311 = A.D. 923; see *Ikhtiyār ar Rafiq*, fol. 22^a).

8. Banān bin Aḥmad bin Hammāl (*d.* A.H. 316=A.D. 928; see *Ikhtiyār ar Rafiq*, fol. 33^b).

9. Muḥammad bin Faḍl (*d.* A.H. 319=A.D. 931; see *Ikhtiyār ar Rafiq*, fol. 102^a).

10. Abū Bakr Muḥammad bin Mūsā al Wāsiṭi (*d.* A.H. 320=A.D. 932; see *Nafahāt*, p. 196).

11. Abū 'Umar ad Dimāshqī (*d.* A.H. 320=A.D. 932; see *Nafahāt*, p. 175).

12. Abū 'l Ḥasan Muḥammad bin Sa'd. He died after A.H. 320=A.D. 941; see *Nafahāt*, p. 195.

13. Abū Bakr Muḥammad bin 'Alī al Kattān (*d.* A.H. 322=A.D. 934; see *Ikhtiyār ar Rafiq*, fol. 95^b).

14. Abū 'Alī Aḥmad bin Muḥammad ar Rūdbārī (*d.* A.H. 322=A.D. 934; see *Ikhtiyār ar Rafiq*, fol. 18^a).

15. Abū Ishāq Ibrāhīm al Qaṣṣār (*d.* A.H. 326=A.D. 937; see *Nafahāt*, p. 184).

16. Abū Muḥammad 'Abdallāh al Murta'ish (*d.* A.H. 328=A.D. 939; see *Ikhtiyār ar Rafiq*, fol. 74^b).

17. Abū Ya'qūb as Sūsī, the Shaiḫ of An Nahrajūri (No. 21 below). See *Nafahāt*, p. 144.

18. Abū Bakr Muḥammad bin Aḥmad bin Sa'dān, a Ṣūfī of the 4th century A.H., a contemporary of Abū 'Alī ar Rudabārī (No. 13 above).

19. Muḥammad bin Aḥmad al Baṣrī, a contemporary of Abū Muḥammad al Jurairī (No. 7 above), from whom he received instruction; see present MS., fol. 14^b.

20. 'Abdallāh ar Rāzī, a Ṣūfī of the 4th century A.H., who received instruction from Abū Muḥammad al Jurairī (No. 7 above). See *Ikhtiyār ar Rafiq*, fol. 22^a.

21. 'Abdallāh bin Manāzil (*d.* A.H. 329=A.D. 940; see *Ikhtiyār ar Rafiq*, fol. 78^b).

22. Abū Ya'qūb bin Ishāq an Nahrajūri (*d.* A.H. 330=A.D. 941; see *Ikhtiyār ar Rafiq*, fol. 28^b).

23. Abū Tāhīr bin 'Abdallāh al Abharī (*d.* A.H. 330=A.D. 941; see *Nafahāt*, p. 207).

24. Abū 'Abdallāh al Khafīf (*d.* A.H. 331=A.D. 942; see *Nafahāt*, p. 263).

25. Abū Bakr Ja'far bin Yūnus ash Shiblī (*d.* A.H. 334=A.D. 945; see *Ikhtiyār ar Rafiq*, fol. 51^b).

26. Abū Bakr Muḥammad bin Ibrāhīm as Sūsī (*d.* A.H. 336=A.D. 947; see *Nafahāt*, p. 216). *

27. Abū Sa'īd Muḥammad bin Aḥmad al A'rābī (*d.* A.H. 340 = A.D. 951; see Nafahāt, p. 247).

28. Abu'l 'Abbās Aḥmad bin Muḥammad ad Dinawarī (*d.* A.H. 340 = A.D. 951; see Nafahāt, p. 161).

29. Abū Bakr at Tamastānī. He died some time after A.H. 340 = A.D. 951; see Ikhtiyār ar Rafiq, fol. 12^a.

30. Abū Ja'far al Ḥaḍḍā' (*d.* A.H. 341 = A.D. 952; see Nafahāt, p. 266).

31. Abu'l Qāsim Muḥammad bin Ibrāhīm al Ḥākim (*d.* A.H. 342 = A.D. 953; see Nafahāt, p. 139).

32. Abū 'Umar Muḥammad bin Ibrāhīm az Zujāji (*d.* A.H. 348 = A.D. 959; see Ikhtiyār ar Rafiq, fol. 102^a).

33. Ja'far bin Muḥammad al Khulladī (*d.* A.H. 348 = A.D. 959; see No. 825 above).

34. Bundār bin Ḥusain (*d.* A.H. 353 = A.D. 964; see Nafahāt, p. 252).

35. Hishām bin 'Abdān, a Šūfī of the 4th century A.H., who received instruction from 'Abdallāh al Khafif (No. 24 above).

36. Abu'l Ḥaṣān bin Hind, a Šūfī of the 4th century A.H., who also received instruction from 'Abdallāh al Khafif. See Nafahāt, p. 246.

37. Abū 'Umar Ismā'il bin Nujaid (*d.* A.H. 366 = A.D. 976; see Nafahāt, p. 253).

38. Abu'l Qāsim Ja'far bin Aḥmad bin Muḥammad al Muqri (*d.* A.H. 368 = A.D. 978; see Nafahāt, p. 303).

39. Aḥmad bin 'Atā' ar Rudabārī (*d.* A.H. 369 = A.D. 979; see Ikhtiyār ar Rafiq, fol. 19^a).

40. Abu'l 'Abbās an Nihāwandī, a disciple of Ja'far al Khulladī (No. 33 above). See Nafahāt, p. 170.

41. Abu'l Ḥusain 'Alī bin Ibrāhīm al Ḥuṣrī (*d.* A.H. 371 = A.D. 981; see Nafahāt, p. 259).

42. Abu'l Qāsim Ibrāhīm bin Muḥammad an Naṣīrābādī (*d.* A.H. 372 = A.D. 982; see Nafahāt, p. 256).

43. Abū 'Uḡmān Sa'īd al Maḡribī (*d.* A.H. 373 = A.D. 983; see Nafahāt, p. 97).

44. Abū Naṣr as Sarrāj (*d.* A.H. 378 = A.D. 988; see No. 825 above).

45. Abu'l Qāsim Ja'far bin Muḥammad ar Rāzī (*d.* A.H. 378 = A.D. 988; see Ikhtiyār ar Rafiq, fol. 38^b).

46. Muḥammad bin Ishāq al Kalābādī (*d.* A.H. 380 = A.D. 990), the author of Ta'arruf; see Brock., vol. i, p. 438.

47. Abū 'Abdallāh aṣ Ṣabiḥī, a Ṣūfī of the 4th century A.H.; see Nafahāt, p. 182.

5TH CENTURY A.H.

1. Abū 'Alī ad Daqqâq (d. A.H. 405=A.D. 1014; see Nafahāt, p. 329).

2. Abū 'Abdarrahmân as Sullamī (d. A.H. 412=A.D. 1021; see Nafahāt, p. 352).

3. Abū'l Qâsim al Qushairī (d. A.H. 465=A.D. 1072; see No. 828 above).

4. 'Abdallāh al Anṣārī (d. A.H. 481=A.D. 1088; see No. 831 above).

6TH CENTURY A.H.

1. Abū 'Abdallāh al Qurashī (d. A.H. 599=A.D. 1202; see Nafahāt, p. 623).

Author: Muḥammad bin Hindū Shāh bin Muḥammad ad Dāmīgānī محمد بن هندو شاه بن محمد الدامغانى. Neither the author nor the work is mentioned in any catalogue.

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by Muḥammad bin Hindū Shāh bin Muḥammad ad Dāmīgānī, in Nairiz, a town in the province of Shabānkāra (in Persia):—

تم الكتاب المستطاب المسمى بزبدة التصوف على يد جامعہ اضعف عباد
 لله الجاني محمد بن هندو شاه بن محمد الدامغانى غفر الله له و لوالديه
 و لجميع المؤمنين و المؤمنات حرره في السادس من شهر رمضان المبارك
 سنة ثمان و سبعين و سبعمائة ببلدة نيريز من اعمال شبانكاره حامداً لله تعالى
 و مصلياً على رسوله صلى الله عليه و سلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase *مفي عنه*) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddin Muḥammad ad Dāmīgānī is the author of the present work. This note runs as follows:—

زبدة التصوف و ارشاد سلوك التعرف للشيخ الامام العلامة
 شمس الدين محمد الدامغانى مفي عنه *

Our works of reference do not provide us with any account of the author; but on referring to a commentary, called *Ash Shamsiyah* (see Hand-list, No. 2634/2; another copy being mentioned in Cairo, vol. ii, p. 38), on the 'Aqâ'id of 'Aḍud (*d.* A.H. 756=A.D. 1355), we find that in the preface, which is written by a contemporary of the commentator, as well as in the scribe's colophon, dated A.H. 1119, the authorship of the commentary is ascribed to one Shamsaddin Muḥammad ad Dāmīgāni, who, we are told, was a Minister, and a pupil of Qāḍi 'Aḍud, the author of the text.

The scribe's colophon runs thus:—

تم شرح عقائد عضدي من مؤلفات المولى الاعظم مولانا افتخار الملة
والدين محمد الدامغاني قدس الله سره بلطفه ... من تلاميذ المصنف
الماتين *

The preface runs as follows:—

وسميها بالعقائد الشمسية... لتتميقها باقتراح شمس فلک الجلال
صاحب النفس القدسية ذكر القضايتين العلمية والعملية..... اعني
الصاحب الاعظم و دستور العلم اوجع وزراء الزمان مربي العصر والوان
مقوي فضلاء الدهر بالعدل و الاحسان اصف الثاني شمس الملة والدين
محمد الدامغاني *

It is probable that the author of the above-mentioned commentary is identical with the author of the present work (*Zubdat*). It may be noted, in this connection, that *Mujmal Faṣiḥi*, on fol. 206^b, tells us that Qāḍi 'Aḍud, the teacher of Shamsaddin, was a Qāḍi of Shabānkārah (عضد شبانکاره); and we know that *Zubdat* was composed in this same province. In the same work (*Mujmal Faṣiḥi*), fol. 211, an incidental reference is made to one Shamsaddin ad Dāmīgāni, who is described as the brother-in-law of Ġiyāṣaddin Muḥammad (*d.* A.H. 764=A.D. 1362), the famous Minister of Persia.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي رسوله و آله وصحبه
اجمعين اما بعد فاني جمعت في هذا المختصر بتوفيق الله عز و جل طرنا
مقيدا من كلمات مشائخ الصوفية في المقامات و الاحوال سالكا فيه سبيل
الاختصار ليتيسر الحفظ على من رغب وازاد و بويته ابوابا ليسهل على ما
اريد من ذلك *

Three foll. have been added at the beginning of the present work by one Šūfi Aḥmad bin Jalāl, containing a quotation from *At Takhbīr*, a rare work by Qushairi (see No. 828 above). This quotation begins as follows:—

قال الامام المحدث ابو القاسم القشيري في معني اسمه الغفار ليس
العجب من السيرة حيث طلبوا ماء ليشربوا فوجدوا يوسف انما
العجب من عاص طلب المغفرة فوجد الله سبحانه وتعالى *

No. 911.

foll. 46; lines 16; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

سمط الصدور و حاوية النور

SIMṬ AŞ ŞUDŪR WA ḤÂWIYAT AN NŪR.

A very rare work, to which a brief reference only is made in *Ḥāḡ. Khal.*, vol. iii, p. 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices.

Author: Taqīaddīn Abū Bakr bin ‘Alī bin ‘Abdallāh Aṣḥ Shaiḇānī Al Maṣīlī Aṣḥ Shāfi‘ī تقي الدين ابو بكر بن علي بن عبد الله الشيباني الموصلي الشافعي, a scholar of the 8th century A.H., chiefly known as a Šūfi. He was born in Maṣīl, A.H. 734; and studied under his father and many others, his father, ‘Alī, being the first Šūfi Shaikh to give him spiritual training. Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Šūfis, of whom Yāfi‘ī (see No. 908 above) is specially mentioned by his biographers. From his biographers we learn that, in the beginning, Taqīaddīn established an equal reputation both as Šūfi and scholar; but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Šūfi throughout Syria. Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddīn az Zāhir (d. A.H. 784–801=A.D. 1382–1398), who erected a monastery for him, where the king himself, nobles, Šūfis and scholars used to visit him and to attend his sittings. Taqīaddīn, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797=A.D. 1394. He composed several works, of which ten, not including the present work, are mentioned in Brock., vol. ii, p. 166. See, for his works and life *Ad Durar al Kâminah*, vol. i, fol. 279; *Tabaqât* by Qâdî Shuhba, fol. 113.

Beginning :—

الحمد لله المفتاح العليم ذى الطول الجسيم و الفضل العظيم
..... اما بعد فيقول الفقير ابوبكر الموصلي عفي الله عنه هذه نبذة ملتقطة
مختصرة لمريد صادق يتأنس ويتوصل بها ان شاء الله تعالى الى خير
انيس و سميها سمط الصدور و حاية الغور •

Written in good Naskh. Not dated; apparently 9th century A.H.

Scribe : اسمعيل الرزعي الشافعي

An unsigned note on the title-page runs thus :—

كذاب سمط الصدور و حاوية النور تأليف سيدنا و شيعتنا الامام العالم
العارف بالله الداعي الى الله المربي المسلك الذامع بعباد الله تقى
الدين ابي بكر بن علي بن عبد الله الموصلى الشيباني الشافعي رحمه
الله تعالى *

It is evident, from the handwriting, that the scribe, Ismâ'il az Zari, is the writer of the above note; and from the use of such terms as *سيدنا* (my master) and *شيخنا* (my *Shaykh*) and *رحمه الله* (applied only to the dead), we may infer that the scribe was a disciple and pupil of the author, and that he wrote the above note after the latter's death.

From the following three notes on the title-page, we learn that the MS. was at some time in the possession of (i) 'All al 'Arrāf ثم صار في نوبة انقر Muḥammad Tībi من نعم الله على عبده على العرف; (ii) Muḥammad Tībi انقر Muḥammad Tībi من نعم الله على عبده على العرف; (iii) Muḥammad Fādil bin Shaikh Ḥamid ملك بفضل الله عبده الشيخ محمد فاضل ابن الشيخ حامد ... مصحح الطيبي an Indian scholar, for whom see No. 923 below.

No. 912.

fol. 54 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

حادي القلوب الى لقاء المحبوب

HÂDÎ AL QULÛB ILÂ LIQÂ' AL
MAHBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world ; also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Hâdiṣ and sayings of the Sûfis, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author : Nâṣiraddîn Muḥammad bin 'Abdaddâ'im bin Al Mîlaq ناصر الدين محمد بن عبد الدائم بن الملق, commonly called Abu'l Ma'âlî أبو المعالي, a famous scholar and Sûfi of the Shâḍiliyyah order, who was born in A.H. 731. He was a favourite scholar of King Aḡ Zâhir (A.H. 784-801 = A.D. 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Kḥaṭīb of the Madrasah Nâṣiriyyah of Cairo, where he died in A.H. 797 = A.D. 1394. See Ad Durar al Kâminah, vol. ii, fol. 313 ; Raf' al 'Isr, fol. 233 ; Ḥusn al Muḥâḍarah, fol. 268^a ; Brock., vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning:—

الحمد لله مقدر الموت على عباده ... وسميته حادي القلوب الى

لقاء المحبوب الخ *

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79 ; Rampûr, No. 88.

Written in fair Naskḥ. Dated A.H. 933.

No. 913.

fol. 53; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. A note on the title-page, indicating the author's name as well as the title of the work, runs thus:—

كتاب حادي القلوب الى لقاء المحبوب تأليف الشيخ الامام القطب
الغوث الفرد مقتى المسلمين مربي المريدين ابي عبد الله ناصر الدين
محمد بن الملق الشاذلي *

The scribe, who does not reveal his name, says in the following colophon that, in A.H. 1077, he transcribed the present MS. from a copy dated A.H. 1076, written by Āgā Baṣnawī:—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عاشر شهر رجب
سنة اثنين و سبعين و الف أنا بصنوي و كان الفراغ من
نسخها يوم الخميس المبارك ثامن عشر جمادى الثاني من شهر
سنة ١٠٧٧ *

No. 914.

fol. 97; lines 18; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

كشف الاسرار عما خفي عن الافكار

KASHF AL ASRÂR ‘AN MÂ KHÂFIYA ‘AN AL AFKÂR.

A work containing the author's replies to seventeen questions addressed to him, relating to certain mystical and theological points of doctrine. The work is based on the Qur'ân, Ḥadīṣ and sayings of the Sūfis, jurists and theologians.

Author: Shihâbaddîn Abu'l 'Abbâs Aḥmad bin 'Imâd bin Yūsuf Al Aqfahisî شهاب الدين ابو العباس احمد بن عماد بن يوسف الاقفهسي, commonly called Ibn al 'Imâd ابن العماد, a learned jurist of Egypt, chiefly known as a pupil of Isnawî (d. A.H. 777 = A.D. 1375; see Lib. Cat., vol. xii, No. 773), under whom he studied for a considerable period. He is the author of a number of works, of which 21 in all, including the

present work, are enumerated in Brock., vol. ii, p. 93. He died in A.H. 808=A.D. 1405; see *Ṭabaqāt* of Qāḍī Shuḥbah, fol. 183; *Husn al Muḥāḍarah*, fol. 216^b; Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين الموجد للاشياء بالامعين ... الذي خلق
الانسان بالامعين الخ *

For other copies of the work see Berlin, Nos. 1816-9; Munich, No. 214; Br. Mus. Suppl., No. 196; Alger., No. 854; Cairo, vol. vi, p. 180; Kūpr. vol. ii, p. 130.

Written in fair Naskḥ. Not dated; apparently 12th century A.H.

No. 915.

fol. 108; lines 28; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page, written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading:—

- (i) The first runs thus: كتاب قبس الانوار و جامع الاسرار لقطب الوجود الشيخ الاكبر 'Arabi (d. A.H. 638=A.D. 1240; see No. 865 above).
- (ii) The second note runs as follows: هذا الكتاب ليس هو للشيخ الاكبر ابن عربي و انما هو لبعض العلماء والله تعالى اعلم and rejecting the authorship of Muḥiaddin al 'Arabi declares that the work is by an unknown scholar.
- (iii) The third note runs thus: ذكروا انه لرجل من علماء قزوین and tells us that the work is by some scholar of Qazwin.

As a matter of fact, Jamāladdin Abu'l Maḥāsīn Yūsuf an Nadrūmī جمال الدين ابو المعاسين يوسف النذرومي is the real author of the work, as is evident from Berlin, No. 4128, where the author and this work of his are fully described. Brockelmann, vol. ii, p. 252, accepts Jamāladdin as the author, on the authority of the following catalogues: Paris, Nos. 2681-3; Glasgow, No. 45; Goth., No. 1283; Escur., No. 975.

The date of the author's death is not known to us. Brock, *loc. cit.*, says that he was alive in A.H. 786=A.D. 1384; while in Berlin, *loc. cit.*, we are told that he was alive in A.H. 807. That he was alive even later, viz., in A.H. 809, is evident from the following note on the title-page, in which it is stated that 'Abdarrahmān Bastāmī (see No. 917. below) studied the present work under our author in A.H. 809:—

ذكر الشيخ عبد الرحمن البسطامي في شرحه على اللمعة انه قرأ
هذا الكتاب علي مصنفه سنة ٨٠٩ *

Beginning:—

الحمد لله الملك الديان الغفور الرحمن الواحد المئان المعروف
بالاحسان النج *

The author frequently refers to *Shams al Ma'ārif* (No. 859 above), another work on the same subject.

Foll. 1-107 are written in good Naskh. Not dated, apparently 9th century A.H.

The last fol., which was wanting in the original copy, has been added in a later hand.

The present MS. was once in the possession of a certain Maḥmūd Afandī, a Turkī scholar of the 12th century A.H., who, in his note on the title-page, tells us that he purchased it for his own use. In A.H. 1204 the MS. came into the possession of one Aḥmad bin 'Alī bin 'Umar.

No. 916.

fol. 159; lines 31; size $11\frac{1}{2} \times 5; 9 \times 5\frac{1}{2}$.

مصباح الانس

MİŞBÂḤ AL UNS.

A detailed commentary on *Al Miftāḥ* of Qānawī (d. A.H. 672=A.D. 1273; see No. 873, above). *Al Miftāḥ* (for a copy of which see Berlin, No. 3212) is a concise work on Šūfīsm, written from the standpoint of the Wufūdiyyah group of Šūfis (see No. 865 above). Technically, the present work is a commentary; but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muḥiaddin al 'Arabī (see No. 865 above) and the following nine works of Qānawī, the author of the text, are chiefly referred to in the present work:—

Works of Muhiaddin.

(i) *Al Futûhât al Makkiyah* (No. 865 above); (ii) *At Tadbîrât al Ilâhiyah* (No. 887 above); (iii) *'Uqlat al Mustawfîzah* (No. 889 above); (iv) *Fuṣûs al Hikam* (No. 870 above).

Works of Qûnawî.

(i) *I'jâz al Bayân* (see Hand-list, No. 202); (ii) *Sharḥ u Ahâdis al Arba'in* (see Hand-list, No. 2581/3); (iii) *Ar Risâlat al Mufṣiḥ* (see Berlin, No. 3274); (iv) *An Nafahât* (see No. 891 above); (v) *Ar Risâlat al Hâdiyah* (see Berlin, No. 2305); (vi) *An Nuṣûs* (see No. 892 above); (vii) *Tafsîr u Bismillâh* (see Hand-list, No. 2586/4); (viii) *Al Waṣâyah*; (ix) *Fukûk al Fuṣûs* (see No. 873 above).

The following authors are also frequently quoted, viz.: (i) *Jundî* (No. 874 above); (ii) *Qushairî* (No. 828 above); (iii) *Shaikh al Islâm al Harawî* (No. 831 above); (iv) *Fargâni* (No. 897 above); (v) *Ġazzâlî* (No. 833 above).

In some cases, the metaphysical theories of the Ṣûfis are compared with the theories of the philosophers and *حکماء اشراقیین* (Intuitionists).

Commentator: *Shamsaddîn Muḥammad bin Ḥamza al Fanârî* al Ḥanafî *شمس الدين محمد بن حمزة الفناري الحنفي*, a famous Ḥanafî scholar, who received spiritual training from *Shaikh Hâmid* and from his father, *Shaikh Ḥamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of Qûnawî. He was born in Fanâr, A.H. 750; and studied there under his father, *Aqsarâ'i* (d. A.H. 773=A.D. 1371) and a few others. On the death of *Aqsarâ'i*, he started for Kirmân, where he studied under *Akmaladdin al Bâbartî* (d. A.H. 780=A.D. 1378; see Lib. Cat., vol. v, part ii, No. 366). Thereafter he visited Constantinople, where he attended the lectures of *'Alâaddin Aswad* (d. A.H. 800=A.D. 1397). The fame of his literary attainments attracted attention in Constantinople; and early in the 9th century A.H. *Sultân Bâyezîd* (A.H. 792-805=A.D. 1389-1402) appointed him *Qâdî* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform Ḥajj; and died at Cairo in A.H. 833=A.D. 1429. For his life and works see *Shaqâiq an Nu'mâniyah*, vol. i, p. 84; *Tâj at Ṭabaqât*, vol. ix, fol. 305; *Hadâ'iq al Ḥanafîyah*, p. 316; Brock., vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning:—

سبحانك اللهم و نحمدك حمدا - يرتضيه ذانك *

For other copies of the work see Berlin, Nos. 3214-15; Būhār Lib. Cat., vol. ii, No. 122; Āṣafiyah, No. 81.

Written in fair Naskh. Dated A.H. 1045.

Scribe: نور الدين الوفاي الأزهرى

Nūraddīn al Wafā'i, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897, above.

No. 917.

fol. 68; lines 20; size 8 × 5; 6½ × 3.

بحر الوقوف في علم الاوقاف والحروف

BAHR AL WUQŪF FĪ 'ILM AUFĀQ WA AL HURŪF.

A work with the same title as the above is mentioned, without beginning or any description, in Hāj. Khal., vol. ii, p. 22, being the composition of Aḥmad Būnī (d. A.H. 622=A.D. 1225; see No. 859 above). The present work is evidently of later date, however, since it contains, on fol. 15^b, the following reference to Abu'l Hasan aṣḥ Shādīlī, who died in A.H. 654=A.D. 1256; see Nafahāt, p. 663:—

وقد تكلم على التخلق باسماء الله تعالى جماعة كابى القاسم النقشيري

..... و ابى الحسن الشاذلى *

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarrahmān al Baṣṭāmī, a Šūfī author of the 9th century A.H.; and it would appear from the colophon and the marginal note, quoted below, that this is identical with the present work.

The following colophon of the author, quoted at the end by the scribe, tells us that 'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad al Ḥanafī al Baṣṭāmī, composed the present work in A.H. 826:—

قال المؤلف وكن اكمال هذه الحديقة الزاهرة و الحقيقة الباهرة في

اولخر ربيع الاول سنة ست و عشرين و ثمانمائة على يد مؤلفها افقر عباد الله

عبد الرحمن بن محمد بن علي بن احمد الحنفي مذهباً و البسطامي

مشرباً ... الخ *

The note on the margin of fol. 67^a, runs thus:—

ألف مؤلف هذا الكتاب اسرار الازداد و تشكيير الانوار و فوائج مسكية
و رسالة الطاعون و كشف الاسرار الربانية و شمس الافاق *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock., *loc. cit.*, among the works of 'Abdarrahmān Bastāmī: (i) *Asrār al Aurād*; (ii) *Al Fawa'id al Miskiyah*; (iii) *Risālat at Ta'ūn*; (iv) *Kashf al Asrār ar Rabbāniyah*; (v) *Shams al Aufāq*.

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعية); it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bāb* and a *Khātimah*.

fol. 2^a-8. المقدمة

fol. 9-28^b. Bāb (i) الباب الاول فى الكلام على اسرار الحروف على
سبيل التحقيق وفيه ثمانية وعشرون ياقوتة *

fol. 29^c-65^a. Bāb (ii) الباب الثانى فى الكلام على معاني الحروف و
فيه ثمانية وعشرون زمردة *

Author: 'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad al Hanafī al Bastāmī al Hurūfī *عبد الرحمن بن محمد بن علي بن احمد الحنفى* a well-known Hanafi scholar and a Ṣūfī belonging to the Bastāmīyah order, called al Hurūfī, in recognition of his proficiency in the science of Hūrūf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in *Madinat al 'Ulūm*, fol. 132^a, as a pre-eminent master of this science, and the author of a number of works on the same. In all, 25 works of the author are enumerated in Brock., vol. ii, p. 231; and for two other works of his, see the note mentioned above. He was born in Antioch, and studied in Cairo. Sultān Murād ii (A.H. 824-855=A.D. 1421-1451) of the Ottoman dynasty held our author in special regard; and the latter dedicated some of his works to the said Sultān. The date of the author's death is not known. We are told in Br. Mus. Suppl., No. 481, that, according to Hāj. Khal., vol. ii, p. 464, he died in A.H. 845; but Hāj. Khal. gives no date. Brock., *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451.

Beginning:—

الحمد لله الذي اطلع شمس اسرار الحروف و قد رتبته

هذا السر الفاخر... على مقدمة و بايين و سميته بذكر الوقوف في
علم الوفاق و الحروف *

Written in Nasta'liq. Not dated; apparently 10th century A.H.

Foll. 67^b-68^a contain quotations from different works.

Fol. 68^b contains a prayer, the efficacy of which, in times of trouble or danger, was testified to by Imâm Shâfi'î (d. A.H. 204=A.D. 820), according to the following note in Turki:—

امام شافعي حضر تلرندن منقولد روقت مصيبتدر دولت و فرجه
وصول انچون غايت مبارکدر *

This prayer runs as follows:—

الهم ياسامع كل الاصوات و ياسابق القوت و يا كاسي العظام لهما
و منشرها بعد الموت اسألك باسمائك الحسنی و بسمك الاعظم الاكبر
المخزون المكنون الذي لم يطلع عليه احد من المخلوقين يا حكيما ذا انان
لايقوى على اناته شيء ياذي المعروف لا يقطع ابدا ولا يخصى عددا فرج
عني غمي و اكشف همي *

A note on the title-page tells us that the MS. was for some time in the possession of one Maḥmūd Afandî (see No. 915 above).

No. 918.

fol. 72; lines 17; size 9½ × 4½; 6 × 3½.

قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق

QAWÂNÎN U HİKAM AL İSH RÂQ ILÂ KULL AŞ ŞŪFÎYATÎ Bİ JAMÎ' AL ÂFÂQ.

A work expounding the principles and theories of Šūfism, composed in A.H. 882 for the use of all Šūfis. It is divided into a *Muqaddimah* and 14 *Qânûn*, which are fully described in Berlin, No. 3028. The work is chiefly based on aphorisms and sayings of the Šūfis. 'Abdalwahhâb Sha'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) praises the work highly in the following passage in his *Al Lawâqih*, fol. 279^b:—

كتاب القانون في علوم الطائفة وهو كتاب بديع لم يؤلف مثله يشهد
لصاحبه بالدوق الكامل في الطريق *

The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawâhib Muḥammad bin Aḥmad bin Muḥammad at Tūnisi al Wafâ'i al Mâlîki بن احمد بن محمد بن الموهب التونسي المالكي, who died in A.H. 882=A.D. 1477, is the author; and Cairo, vol. ii, p. 103, is in agreement with this, though no dates are given. In India Office, No. 688, we are told that the work is most probably identical with the MS. No. 808 described in Bibl. Sprenger, where the work is ascribed to one Jamâladdin Ash Shâdîlî; but in No. 1038/19, on the strength of a note on the title-page which runs thus:—

كتاب رسالة قوانين حكم الاشراف الى كل الصوفية بجميع الافاق تأليف
الشيخ ... شمس الدنيا والدين محمد بن احمد بن محمد التونسي
الشاذلي الوفاي المالكي المشهور بابي الموهب *

we are told that Abu'l Mawâhib is the author. As against the authority of the above three catalogues, Brock., vol. ii, p. 123,* on the authority of Goth., No. 907; Leid., No. 2285; Escur., vol. ii, No. 780, tells us that Burhânaddin Ibrâhim bin Muḥammad bin Aḥmad al Ḥanafî ash Shâdîlî برهان الدين ابراهيم بن محمد بن احمد الحنفي الشاذلي, a disciple of the above-mentioned Abu'l Mawâhib and a Ṣūfî scholar of the 10th century A.H., is the author of the present work. The following facts, which we have succeeded in bringing to light, lead us to reject this statement as incorrect, however.

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddin, given in An Nûr as Sâfir, fol. 48^a.

(ii) Muḥammad bin Ibrâhim, the scribe of the present MS. and a reliable Ṣūfî author of the 12th century A.H., in the following note on the title-page, dated A.H. 1097, tells us that the work is by Abu'l Mawâhib:—

كتاب قوانين حكم الاشراف للشيخ العالم الرباني ابي الموهب
محمد الشاذلي التونسي اعاد الله علينا بركاته *

* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues; but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work.

(iii) 'Abdalwahhâb Sharâni, a well-known Šufi author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his *Al Lawâqih*, fol. 293^b, quotes the following passage from a work of Abu'l Mawâhib, entitled *Qawânin*; and this passage is found verbatim on fol. 35^b of the present MS. :—

و ههنا دقيقة وهي خروج عدد المرسلين الثلاثمائة والأربعة عشر من اسمه وذلك ان اسمه محمد فالميم الاول اذا نطقت بها كانت ثلاثة احرف والحاء حرفان ح و الف و الهمة ساقطة لانها الف و الميمان المضعفان كذلك ستة احرف و الدال كذلك دال و الف و لام فان عددت حروف اسمه كلها ظاهرها و باطنها حصل لك من العدد ثلاثمائة وثلاثة عشر عدد الرسل المتفرعين منه على الله عليه وسلم الجامعين للنبوة و يبقى واحد من العدد و هو لمقام الولاية المفروق على الاولياء و التابعين الخ *

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu'l Mawâhib is the author, Beginning :—

الحمد لله العليم الحكيم اما بعد فهذه حكم على طريق القوم سميتها رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق الخ *

For six other works of the author see Berlin, Nos. 3030, 3097, 3908, 5514, 8597, 8697.

Written in fair Naskh. Dated A.H. 1097.

Scribe : محمد بن ابراهيم بن محمد الدكدكجي.

The scribe, Muhammad bin Ibrâhîm ad Dakdakji, the *Shâikh* of Muṣṭafâ Bakri (see No. 950 below), was a well-known Ḥanafî scholar and a famous Šufî of Damascus, who composed a number of works on different branches of Islamic literature. He died in A.H. 1131=A.D. 1718; see *Tâj at Ṭabaqât*, vol. xii, fol. 397; *Silk ad Durar*, vol. iv, p. 25. In the following note on the title-page, the scribe tells us that he transcribed the present MS. for his own use :—

الحمد لله مما كتبه لنفسه و بمن شاء الله من بعده الفقير محمد بن ابراهيم الدكدكجي خويدم الشاذلية غفرله و لجميع المسلمين الخ *

In A.H. 1275, the MS. came into the possession of one 'Abdarrah-mân Shâh, whose note on the title-page runs thus :—نوبة: دخل في نوبة الفقير عبد الرحمن شاه

No. 919.

fol. 19; lines 23; size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح وصية ابراهيم المتبولي

SHARḤU WAṢĪYAT I IBRĀHĪM AL MATBŪLĪ.

A rare commentary on Al Waṣiyah, a manual of mystical instruction compiled by Ibrāhīm al Matbūlī (d. A.H. 887=A.D. 1482) for the use of his ṣūfī friends.

By 'Abdalwabbhāb bin Aḥmad bin 'Alī bin ash Sha'rānī عبد الوهاب بن أحمد بن علي الشعراني (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله الذي فرض التوبة و بعد فهذا التعليق على وصية

الشيخ العارف بالله أبي اسحاق المتبولي *

We are not acquainted with any other copy of the work.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 920.

fol. 54; lines 27; size $8 \times 7\frac{1}{2}$; 6×4 .

تحقيق الزوراء

TAḤQĪQ AZZAWRĀ.'

A commentary on Az Zawrā' of Dawwānī (d. A.H. 907=A.D. 1501; see Lib. Cat., vol. x, No. 550) and on the author's gloss on the same work. For a copy of the text and of the gloss see Berlin, Nos. 3224, 3225. Az Zawrā' is a very concise work, which treats of مبدأ و معاد (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view.

Commentator: Kamāladdīn bin Muḥammad bin Fakhr al Lārī كمال الدين بن محمد بن فخر الاري. The word bin, occurring in the name of the commentator between Kamāladdīn and Muḥammad, is found in the preface of our copy as well as in Berlin, No. 3226; but in Hāj. Khal., vol. iii, p. 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows: Kamāladdin Muḥammad. Our author was a Shī'a scholar of the 10th century A.H., and a pupil of Dawwānī, the author of the text, to whom he frequently refers as استاذنا (my teacher). The date of his death is not given by his biographers; but Ḥāḡ. Khal., *loc. cit.*, tells us that he was alive in A.H. 928, which he takes to be the date of composition of the present work. The latter date, however, is given as A.H. 918, in the following author's colophon in our copy:—

و انا احوج الخلق كمال الدين محمد بن فخر بن علي اللاري
..... هذا آخر ما تيسر لي في توضيح خفيات الكتاب و ان اخر الله
الجل ليصيب بهما شرحاً اخر مشتملاً على معظم الاسولة و الاجوبة
و قد تم تأليف هذا الشرح سنة ثمانية عشر وتسعمائة *

The commentator, in the above colophon, tells us that he is desirous of writing another commentary on the same text if his life be spared; but no trace of any subsequent commentary is found.

Beginning.—

الحمد من هو محمود بلسان كل حامد فيقول كمال الدين بن
محمد بن فخر بن علي اللاري لما كانت الرسالة الموسومة
بالزوائد الكاشفة عن احوال المبدأ و المعاد بارجز الفاظ صفها الاستاذ
المحقق الذي صح ان يقال في شأنه استاذ البشر و كان
شرحه الذي صفقه الاستاذ ايضاً كالمتمن في نهاية الاجاز فاستخرجت الله
..... متوسلاً به الى روح من هو مدينة باب العلم وصي
سيد المرسلين الخ *

Only one other copy of the work is mentioned, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 1035.

No. 921.

foll. 50; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; 5×4 .

الرسالة في اصطلاحات الصوفية

AR RISĀLAT FĪ IṢṬILĀḤAT AṢ
ṢŪFIYAH.

The above title is not found anywhere in the body of the MS., but it is given on the title-page; and the present MS. has been catalogued under this title in the Hand-list, No. 1314. The author's name is mentioned nowhere in the MS., and hence was omitted in the Hand-list, *loc. cit.*; but it is evident that Abū Zakariyah al Anṣārī (*d.* A.H. 926=A.D. 1550) is the author, since he refers in the preface to another composition of his, *Al Futūḥāt al Ilāhiyah*, thus:—

وقد بينت أقسام الخواطر كلها واحكامها في الفتوحات الآلية *

This *Al Futūḥāt al Ilāhiyah*, which is the work of Abū Zakariyah, is described in Berlin, No. 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. ii, p. 84, under the title, *Ar Risālat fi Al Alfāz al latī Yatadāwaluhā Muḥaqqiqū Aṣ Ṣūfiyah* الرسالة في الألفاظ التي يتداولها محققو الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in *An Nūr as Sāfir* only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: Zainaddīn Abū Yahyā Zakariyah bin Muḥammad bin Aḥmad bin Zakariyah al Anṣārī زين الدين أبو يحيى زكريا بن محمد بن أحمد بن زكريا الأنصاري, a well-known scholar and author, who was born, A.H. 826, in Sunaika, where he studied up to the age of 15 years. In A.H. 841, he visited Cairo, where he studied in Jāmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch; for the names of which professors see *An Nūr as Sāfir*, fol. 121^a. He was granted *Ijāzas* by several professors. Of these, the *Ijāza* granted to him by Ibn Ḥajār (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part ii, No. 159) receives special mention in *An Nūr as Sāfir* as being a holograph *Ijāza*. He received mystical training from several Ṣūfis, of whom the following are mentioned in *An Nūr as Sāfir*: (i) Abū 'Abdallāh al 'Umari; (ii) Shihābadīn Aḥmad al Aḍkārī; (iii) Muḥammad al Faiyūmī.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post some years later, on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all, 35 of his works are enumerated in Brock., vol. ii, p. 99. He died in A.H. 926=A.D. 1550; * and was buried in Qirâfâ, near the tomb of Imâm Shâfa'i (d. A.H. 204=A.D. 820).

Beginning:—

الحمد لله الذي وكفى و سلام على عباده الذي اصطفى
فهذه رسالة تشتمل على تعريف غالب ما تداولته الصوفية المحققون من
الالفاظ *

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 922.

fol. 26; lines 25; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الجواهر الفريد في ادب الصوفي والمريد

AL JAWHAR AL FARĪD FĪ ADAB AŞ ŞUFĪ WA AL MURĪD.

A versified treatise, containing 1238 verses on the important principles of Šufism and asceticism, and on the rules to be observed by novices in their relations with their *Shāikhs*. The treatise is divided into 8 *Bāb*, which are fully described in Berlin, No. 3182.

Author: Raḡiaddin Muḥammad bin Muḥammad bin Aḥmad bin 'Abdallāh al Ġazzī al 'Āmirī ash Shāfi'i رضي الدين محمد بن محمد بن احمد بن عبد الله الغزي الشافعي a well-known scholar and Šūfī of Damascus, where he was born in A.H. 826. He is the author of several works; of which five, including the present work, are enumerated in Brock., vol. ii, p. 284. He died in A.H. 935=A.D. 1529; see Brock., *loc. cit.*; Berlin, No. 3181; Paris, No. 4427.

* This is the date as given in *Al Lawāqih*, fol. 338^a, by his own famous disciple, 'Abdal Wahhāb ash Shā'rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 597). It is supported by the author of *Tāj at ṭabaqāt*, vol. x, fol. 145, and is to be accepted in preference to the date given in *An Nūr as Sāfir*—viz., A.H. 925.

Beginning:—

- (1) يقول راجي المدد لا ينقضي محمد و هو الرضي ابن الرضي
 (2) الحمد لله الجليل المنعم المانع الفضل الجزيل الكرم
 (3) سميتها بالجوهرة الفريدة في أدب الصوفي و المريد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Ḥadīṡ:—

مستنبط من الكتاب المحكم و سنة النبي هادي الامم

Only one other copy of the work is noticed, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 923.

fol. 185; lines 21; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

نور العين شرح سلك العين

NÛR AL 'ÂIN SHARḤ U SILK AL 'ÂIN.

A detailed commentary on a mystical Qaṣidâ of 283 verses on the principles and theories of Ṣūfism, known as Qaṣidatu Tâ'iyah, composed by 'Abdal Qâdir bin 'Umar bin Ḥabīb as Ṣafīdī. For a copy of the text, see Hand-list, No. 2589/5

Brock., vol. ii, p. 119, where he refers to Bodl., vol. i, No. 93; Leid., No. 28; Algar., No. 364, tells us that the author of the Qaṣidâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qâdir, the author of the above Qaṣidâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect:—

(i) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Alī bin Maimūn al Fāsi al Maḡribī (d. A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus:—

اخبرني ايضاً ان هذا الشيخ المذكور (عبد القادر) كان خامل الذكر...
 بمدينة صعد عند اهله حتى لقيه شيخنا المذكور (على الفاسي) *

(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to him in A.H. 905 by his *Shaiḡh*, 'Alī bin Maimūn al Fāsi al Maġribī, concerning the author of the text, in language only used of the living, it is clear that the latter was alive in that year.

كتاب سلك العين ... تأليف الشينغ سيدي عبد القادر بن عمر بن
حبيب الصفدي كان الشينغ فيما بلغنا لطيف الذات
حدثنا بذلك عنه سيدنا و استاذنا و شيخنا السيد الشريف علي بن ميمون
المغربي الفاسي سنة خمس و تسعمائة *

(iii) On fol. 12^b, where he refers to something which he heard concerning 'Abdal Qādir's will in A.H. 924, the commentator refers to the latter in language used of the dead, thus:—

اخبرني بعض اصحابه و نحن بطريق الحج سنة اربع و عشرين
و تسعمائة انه اعني الشينغ عبد القادر الصفدي رحمه الله اوصى
ربيبة عشية موته *

From the above, we may conclude that the author of the text was alive in A.H. 905, and died some time before A.H. 924.

Commentator: 'Alwān bin 'Alī bin 'Aṭīyah bin Ḥasan al Ḥama-wī علوان بن علي بن عطية بن حسن الحموي, a famous Šūfī author of the 10th century A.H., who composed a number of works on different branches of Islamic literature. In all, 18 works of the author are enumerated in Brock., vol. ii, p. 333. He died in A.H. 936=A.D. 1529; see Berlin, No. 3416.

Beginning:—

اشرح لي صدي و احلل عقدة من لساني *

The commentary proper begins on fol. 16^a, thus: المؤلف

بسم الله الرحمن الرحيم
بالحمد من بعد بسم الله بدي كذا على التهامي علاني مع تحياتي
تيمن نعمة الله برحمته فابتداً نظمه بذكر اسم ربه الخ *

For other copies of the work see Berlin, Nos. 3416-17; Paris, No. 3225; Cairo, vol. ii, p. 105.

Written in fair Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد بن عبد الخالق بن عبد الله الدمشقي.

A note on the title-page which runs thus:—

ملك بفضل الله تعالى الفقير الى الله الغني شيخ حامد بن عبد
المجيد بن احمد النجراتي *

tells that the MS. was for some time in the possession of Shaikh Hâmid of Gujarât.

This is followed by another note and a seal of Muḥammad Fâdil, son of the above-mentioned Shaikh Hâmid, dated A.H. 1130, which runs thus:—

ملك بفضل الله محمد فاضل بن شيخ حامد *

No. 924.

fol. 45; lines 21; size 8 × 6; 5½ × 3½.

ارشاد الطالبين

IRSHÂD AT TÂLIBÎN.

A work on Sûfism, briefly expounding the philosophical and mystical truths concerning the following: (i) تنزل الصحف والكتب (the descent of the Holy book from heaven); (ii) بعثة الرسل (the mission of the prophets); (iii) مشروعية جميع التكالييف التي جاءت بالرسول (the validity of the Divine law transmitted to us through the prophets); (iv) ميزان (the scales in which men weigh their good and bad acts); (v) شعب العلوم (branches of learning), of which the author enumerates 411, in all (فهذه اربعمائة علم واحد عشر علما). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A.H. 933:—

قال مؤلفه الفقير عبد الوهاب ابن احمد ابن علي الانصاري الشعراني

في سابع رجب الفرد سنة ثلاث و سبعين و تسعمائة *

Author: 'Abdalwahhâb bin Aḥmad bin 'Alī ash Sha'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله رب العالمين و الصلوة و التسليم على اشرف المسلمين ...
..... و بعد فهذه رسالة شريفة على امور نفيسة و سيتها
ارشاد الطالبين الخ *

We learn, from the following passage on fol. 8^a, that our author composed a work on Šūfism under the title of 'Taubih al Aġbfyā' in which he enumerated 1071 theories relating to Šūfism; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile:—

و قد كنت ألفت كتاباً سميت به تنبيه الأغبياء ذكرت فيه
 أحد و سبعين ألف عام ثم رأيت غالب عقول العلماء تحير فيه
 فاستخضرت الله تعالى و رميت به في بحر النيل •

For other copies of the work see Berlin, No. 3044; Cairo, vol. ii, p. 65.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 925.

fol. 66; lines 23; size 8½ × 6; 6 × 3½.

الجوهر المنظم في زيارة القبر المكرم

AL JAWHAR AL MUNAZZAM FĪ ZIYARAT AL QABR AL MUKARRAM.

A work containing rules and directions for visiting the tomb of the Prophet, and a discussion of the validity of this practice (and that of visiting the tombs of others), both from the religious and mystical points of view. The author criticises Ibn Taimīyah (see Lib. Cat., vol. v., part ii, No. 462/1), who opposes the validity of this practice. The present work was composed in A.H. 953, after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Muqaddimah*, 8 *Faṣl* and a *Khātimah*; see Berlin, No. 4052, where the contents of the work are fully described.

Author: Aḥmed bin Muḥammad bin 'Alī bin Ḥajar al Haiṣamī (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

أحمدك اللهم و بعد فانه لما من الله تعالى بالأخذ في أسباب
 الزيارة التي هي منتهى الآمال ... سنة ست و خمسين و تسعمائة و من ثم
 سميت الجوهر المنظم في زيارة القبر المكرم و رتبته على مقدمة
 و ثمانية فصول و خاتمة الخ •

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows:—

قال مصنفه فرغ من تبليغه في رجوعه من الزيادة
سنة ست و خمسين و تسعمائة *

For other copies of the work see Berlin, No. 4052; Paris, No. 1153; Cairo, vol. vii, p. 141. Printed in Bûlâq, A.H. 1309.

Written in fair Naskh. Dated A.H. 1238.

Scribe: محمد بن ابراهيم بن عمر بن معلم.

No. 926.

fol. 141; lines 26; size 10×7 ; $8\frac{1}{2} \times 7$.

جوامع الكلم في المواعظ والحكم

JAWAMI' AL KILAM FÎ AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Sûfism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'ân, Ḥadîṣ and sayings of the Sûfis. These maxims are classified under six heads, as follows: (i) الاقتباسات (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'ân; (ii) تضييقات (Taḍmînîyât) 500 maxims, part of each maxim being a quotation from Ḥadîṣ; (iii) الاحاديث (Al Ahâdîṣ) 200 maxims, taken entirely from Ḥadîṣ with omission of the Isnâd; (iv) حكم ابن عطاء (Ḥikamu Ibn 'Aṭâ) 300 maxims, taken from Ibn 'Aṭâ's work (No. 900 above); (v) حكم تلميذ (Ḥikamu Tilmîḍ Ibn 'Aṭâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Aṭâ; whose name, according to Berlin, No. 8703, is داود بن باخلا (vi) كلام السلف (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'ânic branches, Ḥadîṣ and Sûfism:—

ثم اعلم رحمك الله تعالى ان كمال لذة هذا التأليف موقوف
على ان يكون الشخص حافظاً مفسراً محدثاً و ان يكون له ذوق من
علوم الصوفية *

The work, which consists of 88 *Bāb*, 9 *Faṣl* and a *Khātimah*, is divided into 21 parts, and the maxims contained in each *Bāb* or *Faṣl* are arranged according to the six-fold classification mentioned above.

Author: 'Alā'addīn 'Alī bin Husāmaddīn 'Abdal Malik bin Qāḍī Khān al Muttaqī al Hindī al Qādirī ash Shāḍilī al Madanī علاء الدين بن حسام الدين عبد الملك بن قاضيخان المتقي الهندي القادري الشاذلي علي بن حسام الدين عبد الملك بن قاضيخان المتقي الهندي المدني He died in A.H. 975=A.D. 1567. See Lib. Cat., vol. v, part ii, No. 425.

Beginning:—

الحمد لله الذي نور قلوب العارفين من لواحق كلامه و كلام رسوله عز
وجوه المعاني و الاشارات اما بعد فيقول العبد الفقير الى الله علي
بن حسام الشهير بالمتقي الصنفى عامله الله تعالى بلطفه الخفى هذا
تأليف سميت جوامع الكلم في المواعظ و الحكم جمعت فيه نحو ثلثة الاف
حكمة خمسمائة منها اقتباسات و خمسمائة تضمينيات و مائتان من الاحاديث
الغير المضمنة و ثلثمائة من حكم ابن عطاء و نحو مائة حكمة لتلميذه
و الباقي من كلام السلف رضوان عليهم اجمعين و قدمت الاقتباسات ثم
التضمينيات ثم الاحاديث الغير المضمنة ثم حكم ابن عطاء ثم حكم تلميذه
ثم كلام السلف *

The preface is followed by a brief note on the philology of the word حكمة.

For other copies of the work see Berlin, No. 8703; India Office, Nos. 673-4; Paris, No. 1353; Cairo, vol. vii, p. 348; Āṣafiyaḥ, No. 26; Rāmpur, Nos. 81-82.

A note on the title-page, which runs as follows: هذا كتاب جوامع الكلم في المواعظ و الحكم لعلي بن حسام الدين بخط مؤلفها informs us that the present MS. is an autograph copy.

This is supported by the author's colophon, which runs thus:—

و الحمد لله رب العالمين و انا الفقير على بن المتقي الراجي من
الله العطايا... و هو الذي يقبل التوبة من عبادة و يعفو عن السيئات *

That the present copy was made during the author's life-time is clear also from the fact that there are marginal notes on foll. 10^a,

17^b, 18^a, which end with the words (عنه), referring to the author, and praying for his long life (نفس الله في مدته). We may safely therefore accept the statement contained in the above-quoted note on the title-page.

Written in fair Naskh. Not dated; 10th century A.H.

No. 927.

fol. 200; lines 19; size $9\frac{1}{2} \times 4$; $7\frac{1}{2} \times 3$.

The Same.

Another copy of the preceding work, beginning and ending like the above.

The scribe has copied verbatim the author's colophon, quoted in No. 926 above, omitting his own name; but it is clear from the handwriting, which differs from that of No. 926, as well as from the paper, that the present MS. is not an autograph copy.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 928.

fol. 264; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, followed by a small treatise in four foll. at the end.

Written in bold Naskh. Not dated; apparently 12th century A.H.

Fol. 261-264. الرسالة في الاقتباس Ar Risālat fi Al Iqtibās. This is the title found on the title-page of the present MS.; but the author, in his Husn al Muḥādḍrah, fol. 166^b, refers to this work under the title, Maḥāsin al Iqtibās. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ān. This style of composition is technically known as Al Iqtibās, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalāladdīn 'Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين عبد الرحمن بن ابي بكر السوطي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

خذ من الخير اذا لا ح الذي منه تشأ
ثم لانتظر الى ما سيقول السفهاء

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 12th century

A.H.

No. 929.

fol. 46; lines 26; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

الفصول الفتحية

AL FUṢŪL AL FATHĪYAH.

A concise work on Šūfism and asceticism, chiefly based on the sayings of the Šūfis, and dealing with 57 important points of the subject. The work is extremely rare, no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Faṣl*, each *Faṣl* dealing with one particular point:—

1. fol. 2-3^a. فصل الغنى بوجود الحق والجمع عليه وجمع الهم فيه
من غير نظر و تطلع الى شيء آخر من جميع
الاشياء كبريت احمر *
2. fol. 3^a-4^a. فصل لما عاتى هرون عليه السلام تعب موسى عليه
السلام تعباً كثيراً فآوحى الله تعالى يا موسى
لو اذنت لاهل القبور ان يخبروك بلطفى لخذوك
يا موسى *
3. fol. 4. فصل قال في كتاب المشارع سلم من غيرة من لا يري فاعلا
الا الله فلم يتأثر توارد *
4. fol. 4^b. فصل قد فاز و افلح من طريقة الى الله عز وجل في علمه
و عمله حاله *
5. fol. 4^b. فصل مشاهدة العبدية الحكم و هو ان لا يرى مؤثراً الا الله
6. fol. 5^a. فصل ينبغي للعبد ان يكون دائماً ملاحظاً معنى الاتصال
7. fol. 5^b. فصل قال الشيخ ابو سليمان داود الشاذلي رحمه الله بسط
الحق سبحانه للعباد بسط التعريفات على سبيل
التدريب *
8. fol. 6^a. فصل قال في شرح منازل السائرين اول السلوك في الله هو
الافتقار بملاحظة العبد عدمه الذاتي في الوجود *

9. fol. 6^a. فصل قال بعض العارفين يسر السبيل الى الله عز وجل
اربعة اشياء *
10. fol. 7^a. فصل قال بعض العارفين تولى الله سبحانه من اصطفاة
من عبادة *
11. foll. 7^a-8^a. فصل قال الشيخ احمد بن الشيخ محمد وفاء الشاذلي...
مهما تقرر العبد الى الحق بشي وهو مشاهد
معه عظمه الله وعلاء على كل شي *
12. fol. 8^a. فصل ما من وقت جديد الا وفيه مدد جديد
13. fol. 8^a. فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام
الصدق بالصوم والصلوة..... ولكن وصل الى مقام
الصدق بان طرح نفسه بين يديه *
14. foll. 8^b-9. فصل السالك مالم يصير صاحب قلب يلغي ان لا يكف
باختيار عن الرياضات *
15. foll. 10-11^a. فصل قال الشيخ محي الدين ابن العربي عجبا لمن
علم انه عبد الله *
16. foll. 11^b-12^a. فصل قال الشيخ الامام المحقق احمد مرزوق كل
طريق القوم لم يرجعوا بها لاصل واحد بل
لاصول غير الشاذلية فانهم ينوها على اصل
واحد *
17. foll. 12^b-13^a. فصل قال في قوت القلوب وكان الفقهاء والمريدون
يقصدون الامصار للقاء العلماء والصالحين *
18. fol. 13^b. فصل في معرفة الرضا
19. fol. 13^b. فصل قال مولانا جعفر الصادق رضي الله عنه العزومات
تنبع بعضها بعضاً *
20. foll. 13^b-14^a. فصل قال الامام سفيان الثوري رحمه الله سمعت
جعفر بن محمد الصادق عزت السلامة حتى
لقد خفي مطلبها *
21. foll. 14^b-15^a. فصل قال الشيخ الامام القدوة..... سيد احمد
مرزوق من اراد الطريق الى الخروج عن
نفسه فليعلم ان اهل الطريق ثلاثة *
22. fol. 15^b. فصل قال الشيخ بن عطاء الشاذلي..... وكان الشيخ
ابو العباس المرصي يفضل الغني الشاكر على الفقير
الصابر *

23. fol. 15^b. فصل قال القيصري في شعب الايمان العبد اذا نظر الى الخالق والمخلوق كأنما ما كان فادرك الفصل بين الخالق و المخلوق *
24. fol. 16^a. فصل اعلم ان فصل الربيع حار رطب
25. fol. 16^b. فصل و اما زمان الخريف فهو بارد يابس
26. fol. 16^b. فصل و اما زمان الشتاء فانه بارد رطب
27. fol. 17^a. فصل شرط الناطق في هذه الطريقة ان يكون عالما بالله
28. fol. 17^a. فصل قال في عيون العقائق وجود العارف الظاهر الحسي و نفسه المجعولة ... تسكين النفس و تسليكها مسالك الاعتدال *
29. fol. 17^b. فصل قال في عيون العقائق حقيقة العالم الرباني في قلبه نور و هدي و علم حقيقي يهوج كأمواج البهر مستقر في اصل سره *
30. fol. 18^a. فصل لا تبدى ما يفتح عليك ولا تفكر مالا ينتهي اليك علمه ولا تنازع من نازعك *
31. fol. 18^b. فصل قال الشيخ شهاب الدين السهروردي الشيخ يكون مستنطقا نطقه بالحق و هو عند حضور الصادقين يرفع قلبه الى الله تعالى *
32. foll. 19-20. فصل قال الشيخ محي الدين ابن العربي رضى الله عنه الوجد العاصل عن التواجد لا يعمل عليه *
33. fol. 21^a. فصل القوم في السماع على ثلاثة اصناف *
34. foll. 21^a-22^a. فصل لقاء اهل الخير عمارة القلوب *
35. fol. 22^a. فصل قال تعالى فاستقم كما امرت قال رسول الله صلى الله و عليه قل امننت بالله ثم استقم *
36. fol. 22^b. فصل روي عن بعض الصعابة رضى الله عنهم انه قال اذا رأى احدكم منكرا لا يستطيع ان ينكره فليقل ثلاث مرات اللهم هذا منكرا كان له *
37. fol. 22^b. فصل قال الشيخ الامام حجة الاسلام أبو حامد محمد بن محمد الغزالي و جملة عالم الملك و الملكوت اذا اخذت دفعة واحدة يسمى الحضرة الربوبية *
38. foll. 23^a-25^a. فصل يتصور ان يكون حضرة في الملك و الكمال و الجلال و الجمال ... اعظم من الحضرة الربانية التي لا يعيط بمبادئ جلالها *

39. fol. 25^a-28^a. فصل قد تقرر مذهب اهل الصوفية اليوم كتقرر مذهب سائر المذاهب وصار مذهباً مستقلاً باصوله وفروعه واحكامه وسائر ما يتعلق بها *
40. fol. 28^b-39^a. فصل قال بعض المشائخ اقرب الطرق واسهلها واسلمها طريقة السادة الشاذلية *
41. fol. 30^a. فصل ينبغي لمن نسبته بهم وطالع كتبهم ان يقرأ احزابهم
42. fol. 30^a. فصل قال الشيخ احمد مرزوق رضى الله عنه واعلم ان احزاب المشائخ صفات احوالهم ونكتة صفاتهم *
43. fol. 30^b. فصل واعلم ان احزاب المشائخ وسائر اتباعه جامعة بين افادة العلم وآداب التوجه *
44. fol. 30^b. فصل واما انكار ابن تيمية لهذه الاحزاب وردة اباه وشناعته في الرد ... قال الشيخ احمد مرزوق ... ابن تيمية رجل مسلم له باب العفظ والاتقان مطعون عليه في عقائد الايمان *
45. fol. 31^a. فصل يشترط في العمل بهذه الاحزاب ثلاثة امور *
46. fol. 31^a. فصل واعلم ان للشارع في كل باب من المطالب افادة وللاولياء في ذلك زيادة *
47. fol. 31^b. فصل ينبغي للعبدان يتخذ ما ترجحه حقيقته من الاذكار والاوراد *
48. fol. 32^a. فصل قال الشيخ الامام القدوة ابو طالب المكي اعلم ان الورد اسم لوقت من الليل والنهار يرد على العبد *
49. fol. 33^a. فصل واحذر ان يترك وردك من وقته او تتكلم فيه الا لضرورة *
50. fol. 33^a. فصل ويترك ورد لرائد حاجته اهم وبقضاه *
51. fol. 33^b. فصل للقوم مشارح ومطامير وعلامات ومطامير وكلها حق
52. fol. 34^a-35^a. فصل ومن ذلك قول بعضهم الفقير هو الذي لا يكون الى الله حاجة *
53. fol. 35^b-36^a. فصل قال الشيخ الامام حجة الصوفية عبد الله بن اسعد الباناعي *
54. fol. 36^b. فصل الجمع شهود الحق بلا خلق وجمع الجمع شهود
55. fol. 36^b. فصل عند محقق الصوفية رضى الله عنهم ان الحق هو الوجود لكن له تعينات *

56. foll. 37^a-43. فصل في اليكاء وتفاوت الناس فيه *
57. foll. 43-46. فصل قال النبي صلى الله عليه ان من خيار امتي
قوما يصحبون جهورا من سعة رحمة الله ويكون
سرا من خوف عذابه *

The author's name does not appear in any catalogue, or anywhere in the body of the present work; but a note on the title-page, which is quoted below, tells us that Husain bin Abî Bakr Faqîh Muḥammad Balḥāj Bâfadhî at Tarîmî is the author, and that he was a Shâfi'î scholar of Tarîm in Ḥaḍramaut, a province of Arabia:—

الفصول الغنصية و النفقات الروحية للعارف بالله تعالى الشيخ

حسين بن فقيه ابي بكر محمد بالبحاج بافضل الترمي الشافعي *

The author was clearly a scholar of the 10th century A.H., since the latest authority quoted in the present work is Sūfi Abû Bakr al 'Îdrûs (d. A.H. 914=A.D. 1509; see Nûr as Šâfir, fol. 80), who is referred to on fol. 10^a as follows:—

و قال الشيخ ابو بكر العيدروس رضي الله علم اليقين الخ *

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nûr as Šâfir, fol. 350, where the author's full name is given as follows: حسين بن فقيه بن عبد الله بن عبد الرحمن بن ابي بكر بالبحاج بافضل الشافعي الحضرمي. He was a Shâfi'î scholar of Ḥaḍramaut, and a supporter of the mystical doctrine of the famous Sūfi, Muḥiaddin, of the 7th century A.H. He was the only Sūfi in Ḥaḍramaut to possess a copy of the latter's famous work, Futûḥât (see No. 865 above). He died in A.H. 979=A.D. 1571. See An Nûr as Šâfir, *loc. cit.*

Beginning:—

الحمد لله على وجوب وجوده و تجليه لعباده بكرمه وجوده الذي انعم
على كل موجود في الوجود و بعد فهذا ما خطر في الجذنان
..... و نسال الله تعالى ان يثقمنا بالعلم تسمى الفصول
الغنصية و النفقات الروحية الخ *

Written in fair Naskh. Dated A.H. 1022.

The scribe, who does not reveal his name, says in the following colophon that the present copy was transcribed in Medina, A.H. 1022:—

انتهى الكتاب بحمد الملك الوهاب و الحمد لله رب العالمين
 وكان الفراغ من نسخه يوم الاحد المبارك واحد و عشرين
 من سنة اثنين و عشرين بعد الالف بطيبة المشرفة على ساكنها افضل
 الصلوة و السلام *

A note below the colophon, by some unknown writer, runs as follows: بلغ مقابلة بحسب الطاقة في مسجد رسول الله صلى الله عليه وسلم and tells us that the present MS. was once compared with another copy of the work in the Mosque of the Prophet.

A note on the margin, close to the colophon, runs thus: بلغ مقابلة من نسخة لمولانا العارف السيد عبد الله المدهني نفع به جمادى الثانية سنة ١١٥٩ and tells us that, in A.H. 1159, the present MS. was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudahhin, a Şûfi of the 12th century A.H.

The title-page contains the following three notes:—

- (i) 'Ali bin Muḥammad, commonly called Abu'l 'Azm, a Şûfi of the 12th century A.H., tells us in the following autograph note that the MS. was for some time in his possession:—

ملكه مجازا علي ابو العزم *

- (ii) 'Abdallâh bin Ṭâha bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A.H. 1150, he borrowed the present MS. from the above-mentioned Abu'l 'Azm 'Ali:—

هذا الكتاب مستعار عذدي و انا الفقير عبد الله بن طه بن
 عمر السقاف من كتب مولانا السيد علي بن المرحوم السيد
 محمد ابوالعزم رحمه الله تعالى سنة ١١٤٥ *

- (iii) Again, the same 'Abdallâh bid Ṭahâ, in the following note, says that in A.H. 1151 he purchased the present MS.:—

ثم انتقل بالشري الشرعي الى نوبة الفقير عبد الله بن
 طه بن عمر ابن عقيل السقاف ... سنة ١١٥١ *

No. 930.

foll. 147; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; 6×3 .

الطريقة المحمدية والسيرة الاحمدية

AT ṬARĪQAT AL MUḤAMMADIYAH WA AS SĪRAT AL AḤMADIYAH.

A work on asceticism and ethics, dealing particularly with religious, moral and mystical duties, based on standard works of Šūfism and 35 works on Ḥadīṣ. The present work is divided into 3 *Bāb*, each *Bāb* being subdivided into several *Faṣl*. For details of the contents see Berlin, No. 8836.

Author: Muḥiaddin Muḥammad bin Pīr 'Alī al Birkawī (Birgili) معى الدين محمد بن پير علي البرکوي, a well-known Turki author and scholar, belonging to the Ḥanafī school, who composed a number of works on different subjects; of which 23, including the present work, are enumerated in Brock., vol. ii, p. 440. He was born in A.H. 929. He was a favourite scholar of Sultān Sulaimān (A.H. 926-974=A.D. 1520-1566) of the Ottoman dynasty, who erected a Madrasah for our author, where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See 'Iqd al Manẓūm, p. 430; Journal Asiatique (Paris, 1828), vol. ii, p. 159; Ḥadā'iq al Ḥanafīyah, p. 380; Brock., *loc. cit.*

Beginning:—

العهد لله الذي جعلنا أمة وسطاً خير أمة أخرج

For other copies of the work see Paris, Nos. 1321-2; Cairo, vol. ii, p. 94; Ayā Šafīa, Nos. 1950-6; Alger., Nos. 2484-93; Berlin, Nos. 8836-7; Būhār Lib. Cat., vol. ii, No. 124; Asiatic Society of Bengal, p. 66; Rāmpūr, No. 132.

The present work was printed in Constantinople in A.H. 1257, along with the commentary called Al Barākāt al Muḥammadiyah, and again, with another commentary called Al Ḥadīqat an Nadiyah, in A.H. 1290.

Foll. 1-13 are written in Naskh, and the rest in Nasta'liq. Not dated; apparently 11th century A.H.

No. 931.

fol. 141; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same, written in fair Nasta'liq. Not dated; apparently 11th century A.H. The present copy bears a frontispiece; and foll. 1-2 are written within gold-ruled borders. Each complete sentence of these two foll. ends with a golden circle. Foll. 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol. 2^a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad:—

تاريخ آدم عليه السلام الى نوح الفين و مائتين و اربعين سنة و من نوح
الى ابراهيم الف و اربعمئة و عشر سنة و من ابراهيم الى موسى سبعمئة
و سبعين سنة و من موسى الى داؤد خمسمئة سنة و من داؤد الى عيسى
الف و مائتين سنة و من عيسى الى محمد عليه السلام ستمئة سنة *

This is followed by another note, enumerating 35 works on Hadîṣ referred to in the present work, with the abbreviations used for each of them.

No. 932.

fol. 285; lines 28; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

المواهب الفتحية

AL MAWÂHIB AL FATHÎYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A.H. 1051.

By Muḥammad bin 'Alî bin Muḥammad bin 'Allân al Bakrî Aṣ Ṣiddîqî الصديقي البكري محمد بن علي بن محمد بن علان البكري, a well-known Ṣūfî and scholar of Mecca, who was born in A.H. 996, and completed his studies at the early age of 18 years. He was a disciple of his uncle, Aḥmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See *Khulāṣat al Aṣar*, vol. iv, p. 184. Only three of these works are enumerated in Brock., vol. ii, p. 391. He died in Mecca in A.H. 1057=A.D. 1647, leaving behind him a large number of

pupils. See *Khulāṣat al Aṣar*, *loc. cit.*; Brock., *loc. cit.*; 'Iqd al Jawāhir, fol. 168^b. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله رب الخليفة المعبود بالحقيقة النج *

Only one other copy of the work is mentioned, viz., in Cairo, vol. ii, p. 140.

Some one, in his note on the title-page, which runs thus: بخط قال مؤلفه رحمه الله تعالى tells us that the present MS. is an autograph copy; but we cannot accept this statement, in view of the below-quoted colophon, which the scribe begins with the words قال مؤلفه رضي الله عنه (the author said: may God have mercy on him):—

قال مؤلفه رضي الله عنه و نفع المسلمين بتصانيفه كان تمام تسويده
..... شهر رمضان سنة احدى و خمسين و الف نجاه الكعبة الغراء النج *

Written in fair Naskh. Not dated; apparently 11th century A.H. It was written in or before A.H. 1072, as is evident from the following note, dated A.H. 1072, in which some one, who does not reveal his name, tells us that the MS. was in that year in his possession:—

و قد تملكه العبد الفقير غفر الله له ولوالديه في شهر جمادى الاولى
سنة اثنين و سبعين و الف *

No. 933.

fol. 273; lines 28; size $14\frac{1}{2} \times 10$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the preceding commentary. Written in Magribi character. Dated A.H. 1152.

No. 934.

fol. 384; lines 24; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

وسيلة الاحمديہ

WASĪLAT AL AḤMADĪYAH.

A well-known detailed commentary on the Aṭ Ṭariqat al Muḥam-madiyah (see No. 930 above). The first draft of the present com-

mentary was made in A.H. 1052; but it was finally arranged, and a fair copy made, by the author in A.H. 1081.

By Maulā Rajab bin Ahmad مولی رجب بن احمد, a famous scholar of the 10th century A.H.; see Cairo, vol. ii, p. 144. The commentator, on fol. 203^b, refers to another composition of his, entitled Jāmi' al Azhār, thus:—

بقي هذا كلام مذكور في كتابي جامع الزهار الخ *

Beginning:—

الحمد لله الذي هدانا لمعرفته القويم الخ *

For other copies see Cairo, *loc. cit.*; Alger., No. 982; Ibrāhīm Pāshā, No. 776.

The present commentary was printed in Constantinople, A.H. 1270.

Written in fair Naskh. Dated A.H. 1167.

Scribe: علي النظامي.

No. 935.

fol. 13; lines 11; size 8×6; 6×4.

قطعة من شرح الطريقة

QIT'AT MIN SHARH AT TARIQAT.

A fragment of the preceding commentary, beginning thus:—

الفصل الثاني في البدع اقول البدع جمع بدعة وهي اسم للابتداع

كالرفعة بل ارتفاع *

and ending as follows:— وانما اغنينا الكلام في هذا المقام لانه من مرارة الاقدام. It corresponds with fol. 19^a–26 of the preceding copy.

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 936.

fol. 8; lines 17; size 7×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

الرسالة في التوكل

AR RISĀLAT FĪ AT TAWAKKUL.

A treatise, in which the author maintains that, from the mystical point of view, the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God). Various conflicting views of Šūfis on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue; but we learn from the preface quoted below that 'Īsā bin 'Abdarrahīm عيسى بن عبد الرحيم is the author of the work. The following note on the title-page, the handwriting of which is identical with that of the MS., tells us that 'Īsā, the author, was a Qāḍī:—

هذه رسالة في التوكل وحكم مباشرة الاسباب للعلامة قاضي عيسى

رحمه الله تعالى *

It is possible, therefore, that the author is Qāḍī 'Īsā of Aḥmadābād (in India), who died in A.H. 982=A.D. 1574. See *An Nūr as Šāfir*, fol. 360^a, where we are told that he composed several works; but the titles of these works are not given, and so we cannot be certain that he is the Qāḍī 'Īsā, the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon, which is quoted below, uses the phrase رحمه الله (always used of the dead) in referring to the author; and he tells us that the present MS., which is dated A.H. 1015, was transcribed from a copy revised and annotated by the author. Further, there are in our copy, which as already mentioned is dated A.H. 1015, two or three autograph marginal notes by the author's son, Qāḍī Ibrāhīm, whose signature to the note on fol. 2^a runs thus: قاضي ابراهيم بن عيسى.

Beginning:—

الحمد لله الملك المنعم و بعد فيقول الفقير الى عفو مولاه

الكريم عيسى بن عبد الرحيم قد اختلفت عبارات العلماء في بيان

معنى التوكل الخ *

The author, first of all, quotes from *Irshād al Murīdīn*, fol. 15^a of *Shihābaddīn as Suhrawardī* (see No. 864 above), the meaning of the word Tawakkul, thus:—

وقال الشيخ شهاب الدين قدس سره التوكلم ان يكلم الرجل امره
الى الله تعالى و يرضى بما يجزى عليه من قضاء الله وقدره و التوكلم
محله القلب الخ *

Written in Naskh. Dated A.H. 1015.

Scribe : اسمعيل بن احمد بن رفيع الدين بن محمد بن جعفر الحسيني
This scribe is an Indian scholar of the 11th century A.H.; for a
composition of whose see Hand-list, No. 125.

We are not acquainted with any other copy of the work.

The colophon of the scribe, indicating that the present MS. was
transcribed from a copy revised and annotated by the author, runs as
follows:—

و قد حصل الفراغ من كتابة هذه الرسالة و مقابلتها على نسخة
صححها المصنف رحمه الله بنفسه و كتب عليه الحواشي الفقير اسمعيل
الغريب بن سيد احمد بن سيد رفيع الدين بن سيد جلال الدين محمد بن
سيد جعفر الحسيني سنة خمس عشرة و الف الخ *

The author's annotations, quoted in the present MS., are followed
by the words عنه.

No. 937.

fol. 98; lines 13; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

حسن التوسل في آداب زيارة افضل الرسل

HUSN AT TAWASSUL FÎ ÂDÂB I ZIYÂRÂT I ÂFDAL AR RUSUL.

A work containing rules and directions for the guidance of those
visiting the tombs of the Prophet and others in Medina, followed by
a discussion on the validity of this practice from the mystical and
religious points of view. The work was composed in A.H. 953, after
the author's return from Hajj. The author remarks in the preface
that, although the same points had been dealt with in other works,
he knew of no composition treating of the subject exclusively; hence
the present work. It may be noted that another such composi-
tion by his contemporary, Ibn Hajar Haigami (see No. 925 above),
was composed three years later, viz., in A.H. 956. The present work
is divided into a *Muqaddimah*, two *Bab* and two *Khâtimah*.

Foll. 2-6. *Muqaddimah*. The reasons for the present composition, and the need of it, are pointed out.

Foll. 7-70^a. *Bāb i*. Contains 99 rules, to be carefully observed, from the date of expressing a desire to that end, by those visiting the tombs of the Prophet and others in Medina.

Foll. 70^b-89. *Bāb ii*. Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90-91. *Khâtimah* (i). Indicates at what places and on what occasions prayers must be offered.

Foll. 91^b-98. *Khâtimah* (ii). Contains the rules to be observed on the return journey.

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS., we know that 'Abdal Qâdir bin Aḥmad al Fâkihî عبد القادر بن أحمد الفاكهي (d. A.H. 982=A.D. 1574; see No. 850 above) is the author, since he refers to two other compositions of his. On fol. 21, he refers to his commentary on *Ḥizb*, thus: *و حكيت له كرامة في شرحي لعزبه*. This commentary on *Ḥizb* by 'Abdal Qâdir is noticed in Berlin, No. 1101. Again, our author on fol. 24^a refers to another composition of his, *Al Manâhij as Saniyah fi Al Akhlâq*, thus:—

و قد ذكرت جملة من الاخلاق في كتاب مناهج السنية *

A work with this title, by 'Abdal Qâdir, is noticed in Berlin, No. 5401.

Beginning:—

الحمد لله الذي تأدب بأداب رسوله و سميتها حسن التوسل
في آداب زيارة افضل الرسل المقدمة لما من الله تعالى بالزيارة
الشريفة سنة ثلاث و خمسين و تسعمائة و لم ارا احدا من اهل العلم
افرد آداب الزيارة بتأليفه *

Written in fair Naskh. Not dated; apparently 12th century
A.H.

f No. 938.

fol. 10; lines 19; size 9 × 6; 7 × 4.

نُبذة من كتاب البرهان

NUBḌ AT MIN KITÂB AL BURHÂN.

An incomplete copy of an abridgment of Kitâb al Burhân, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Ṣūfī, Shihâbaddīn Aḥmad bin Shaikh 'Abdarrahmân bin Abī Bakr bin Shaikh 'Abdarrahmân as Saqqâf (d. A.H. 946=A.D. 1539; see *Al Maṣḥra'* at Rawī, fol. 85-88), composed by his disciple, Yahyâ bin 'Abdarrahīm al Khaṭīb. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958; see fol. 7^a of the present work, where we read:—

و كنت مسافرا الى الحج سنة ثمان و خمسين و تسعمائة *

We do not know who made the present abridgment; but he was evidently a contemporary of the author of the original work; see his reference to the latter, on fol. 10, which runs thus:—

قال مؤلف الكتاب لطف الله به و باحبابه في الدارين *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows:—

الحمد لله حمدا كما ينبغي بجلاله و عظم سلطانه اما بعد فيقول

الفقيه يحيى بن عبد الرحيم الخطيب انه من منن الله تعالى ان يسر لي
ان اجمع شيئا الخ *

This is followed by a note by the author of the present abridgment, referring to himself thus:—

قال العبد الجامع لهذه الرقات هذا وجدته من مصنف الشيخ يحيى

بن عبد الرحيم الخطيب من البرهان المبين من رسائل و كرامات سيدنا
الشيخ شهاب الدين *

We are not acquainted with any other copy of the present abridgment; nor have we traced any copy of the original work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

A note on the title-page, indicating that the MS. is an abridgment of *Al Burhân*, runs as follows:—

هذه نبذة من كتاب البرهان مصنف الفقيه الشيخ يحيى بن
عبد الرحيم الخطيب نعمة الله تعالى برحمته الخ *

No. 939.

fol. 179; lines 27; size 8×6; 6×3½.

الترجمة

AT TARJUMAH.

Some one (not the scribe of the MS.) has inscribed on the title-page of the work the title, *Kitâb al Wazâ'if* الروائف; and again, in the following note written by the same hand at the end, we are told that the work is known throughout the world under this title:—

هذا كتاب الروائف المشهورة في نواحي الدهور *

The work was accordingly so entered in the Hand-list, No. 1376. This title, however, is found nowhere in the body of the work, nor is it supported by any catalogue or work of reference.

In the colophon, which runs thus:—

وقع الفراغ من تأليف هذه الترجمة في اليوم السابع من شهر رجب
سنة سبع و ثمانين و تسعمائة من الهجرة النبوية نجاه الكعبة المشرفة *

the author refers to the present work as *At Tarjumah*, and says that it was completed at Mecca in the month of Rajab, A.H. 987. The word *Tarjumah*, which is used in the colophon, may mean "description," such as the description of mystical principles and theories and the explanation of aphorisms of the Sûfis contained in the present work; but it may also mean "translation," and in what follows we shall give reasons to show that the latter is the sense in which the word is used, and that *At Tarjumah* is accordingly the title of the work.

On fol. 46^a, reference is made to three *Ijâzas*, which are quoted below, granted to the author in A.H. 766, 773, 775, by his Shaikh, Hâfizaddîn, who died at the end of the 8th century A.H.:—

و قد اجاز الشيخ سراج الدين اجازة عامة لفظاً و خطاً شيخنا
بقية السلف حافظ الحق و الدين الطاهري الخاندي الوشي و قد

اجاز شيخنا هذا رحمه الله لهذا الفقير اجازة عامة لفظاً و خطاً بيدنا ...
 ... في آخر شعبان سنة ست و ستين و سبعمائة و ثانياً في اواسط رجب
 سنة ثلاث و سبعين و سبعمائة و ثالثاً في اواسط ذي القعدة سنة
 خمس و سبعين و سبعمائة ببلدة اوش النخ *

It is at once evident that there is a great discrepancy between the dates of the above *Ijâzas* and the date of composition of this *Tarjuman*, viz., A.H. 987.

After an exhaustive study of all available works on *Şūfism* and works of reference, we are able to throw the following new light on the subject :—

(i) The three *Ijâzas*, with the dates above-mentioned, are found verbatim on fol. 75^a of *Faṣl al Khitâb*, a work on *Şūfism* in Persian, by *Khwāja Muḥammad Pārasâ* (d. A.H. 822=A.D. 1419); see Persian Hand-list, No. 1368.

(ii) The author of *Ḥadâ'iq al Ḥanafiyyah*, pp. 307, 314, tells us that the above *Khwāja Muḥammad Pārasâ* received *Ijâzas* from *Shaikh Ḥāfiẓaddin*, who died at the end of the 8th century A.H., and is evidently the *Shaikh* referred to in the *Ijâzas* quoted above.

(ii) Finally, a reference to the *Faṣl al Khitâb* shows that the present work is an Arabic translation of the same.

The beginning, of *Faṣl al Khitâb* after the preface, runs as follows :—

بدان ثبتک الله و ايانا على السداد في القول و العمل والا اعتقاد
 مشائخ طريقت قدس الله ارواحهم کبراء دين و مقتدايان اهل يقين اند
 و جامع اند میان علوم ظاهري و باطني و ابواب احوال و اصحاب اند عقائد
 عنایه ایشان بذکر اصول صریحه است از کتّاب و سنة و اجماع و مؤید
 است بدلائل نقلیه و شواهد عقلیه و با این همه اهل ذوق و وجدان
 و کشف و عیان اند النخ *

The opening words of the present work are an Arabic translation of the above passage, and run as follows :—

اعلم ثبتک الله عزوجل و ايانا على السداد في القول و العمل
 و الاعتقاد فان مشائخ الطريقة قدس الله ارواحهم الجامعين سرالعلوم الظاهرة

والباطنة ذرى العقائد الصافية المبينة على الامول الصريحة صرح بها
الكتاب والسنة والجماع ايجاب الذوق والوجدان والكشف والعيان الخ *

The translator has omitted the preface of the original work, which contains the name of its author, Muḥammad Pārasā, and which, with the exception of the Persian phrase (اما بعد هميگويد), is in Arabic:—

الحمد لله بخلقه على وحدانيته اما بعد هميگويد المقتدر
الى الله محمد بن محمد بن محمود الحافظى البخارى و فقه لما يحبه
و يرغاه من القول و العمل الخ *

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of *Faṣl al Khitāb*. The incorrect title of the work, given on the title-page, viz., *Al Wazā'if*, is apparently taken from the chapter-headings on foll. 6^a-10^b.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Hāj. Khal., in the light of our further knowledge, we find that in the following passage in vol. iv, p. 422, he mentions (without describing) an Arabic translation of *Faṣl al Khitāb*, by Amīr Badshāh Muḥammad al Bukhārī, composed at Mecca in the month of Rajab, A.H. 987:—

تعريب فصل الخطاب لامير بادشاه محمد البخاري نزيل مكة في
رجب سنة ٩٨٧ *

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Hāj Khal., Brock., vol. ii, p. 412, citing the authority of Ayā Sofia, Nos. 1976-9 (where, however, the name of the author is quite correctly given as Khwāja Muḥammad Pārasā), wrongly ascribes the authorship of the original work, the *Faṣl al Khitāb*, to the translator, viz., Amīr Badshāh al Bukhārī. References to Amīr Badshāh Muḥammad al Bukhārī, the translator, in Brock., *loc. cit.*, and in Berlin, No. 955, merely tell us that he was alive in A.H. 987; but in the preface to a commentary of his on *Taisir* (see Hand-list, No. 702) we learn, from his own words quoted below, that he traced his descent from Ḥusain, the second son of 'Alī, the 4th Caliph; that he was born in Khurāsān, brought up

in Bukhârâ, and settled permanently in Mecca; also that he was a follower of the Hanafî school:—

محمد امين الشيربامير بادشاه الحسيني نسباً الحنفى مذهباً
الخراساني مولدا البخاري منشأ المكي موطناً *

We are not acquainted with any other copy of the work.

Written in fair Naskh, in A.H. 997, i.e., ten years after the translation was made.

Scribe: علي بن صديق بن محمد بن مكينه الشيربامير بالصابوني المكي.

A note on the title-page, which runs thus:—

هذا الكتاب في ملك الفقير الى الله تعالى صفي الدين احمد بن

عبد الوهاب سنة ١١٢٥ *

tells us that, in A.H. 1125, the MS. belonged to Şafiaddin Ahmad bin 'Abdalwahhâb. This is followed by another note, dated A.H. 1144, in which it is stated that the MS. came into the possession of the Şan'â Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940.

fol. 297; lines 9; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الأبرار

MAJÂLIS AL ABRÂR.

A famous work, being a collection of pious discourses of the 'Şûfis, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No. 8845.

Author: Ahmad ar Rûmî احمد الرومى, a famous scholar of the 11th century A.H., who died about A.H. 1040=A.D. 1630. See Brock., vol. ii, p. 445; Berlin, *loc. cit.*; Bûhâr Lib. Cat., vol. ii, No. 126.

Beginning:—

الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كذبه المحكم الخ *

Written in Nasta'liq. Dated A.H. 1237.

No. 941.

foll. 21 ; lines 23 ; size 8 × 6 ; 6½ × 4½.

الرسالة في بيان الوبة النبوي

AR RISĀLAT FI BIYĀN I ALWIYAT
AN NABI.

A rare work on Šūfism, in which the author holds that the practice of the adoption by Šūfis of different orders of different coloured garments (خرقة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Šūfi, belonging to one order, to wear the garment presented to him by a Shaikh belonging to a different order of Šūfism. The author supports his arguments by reference to the Fatwa (opinion) of the following Šūfis:—

(i) Yahyā bin Zain al ‘Ābidīn; (ii) ‘Abdalbāqī bin Yūsuf Az Zurqānī; (iii) Muḥammad Shāhin al Ḥanafī; (iv) Shaikh Fā’id al Ḥanafī.

The work ends with a quotation from the Kitāb al Ikhlās of Sha’rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Author: Aḥmad bin Muḥammad bin ‘Alī, أحمد بن محمد بن علي الغنيمي, commonly called Al Ġunaimī (الغنيمي), a prominent Šūfi scholar of Egypt of the 11th century A.H. Originally a follower of the Shāfi’i school, he afterwards became a follower of the Ḥanafī school. He was the pupil of ‘Abdal Wahhāb Sha’rānī (one of the Šūfis mentioned above), to whom he refers on fol. 10^b thus: وفي كتاب الاخلاق لسيدى عبد الوهاب الشعراني. Our author composed several works on different subjects, of which the most noteworthy, according to his biographers, is a lengthy gloss, in 90 Kīrasa (each Kīrasa being equal to 10 foll.) on the famous theological work, Umm al Barāhin. He died in A.H. 1044=A.D. 1634. See Khulāṣat al Aṣar, vol. i, p. 313.

Beginning:—

الحمد لله الملك المعبود الخالق لكل موجود وبعد
فيقول العبد الفقير الراجي من مولاه الغنيمي الشافعي وقع اضطراب
كثير في لون الوبة النبوي صلى الله عليه وسلم وانه من سلك طريق
شيخم وله زعم مخصوص يمنع عليه ان يحمل غيره الخ *

It is evident, from the above-quoted preface, that our author

mad Bāqī (mentioned above) and ends with the founder of the said order, thus:—

وهذه الطريقة النقشبندية أخذها الفقير الكامل في التقصان والعجز
عنه في معرفة الرحمن ناج الدين عن مهدي الزمان الخولجة محمد
البائي وهو أخذها عن المولوي خوجكي الاملكي وهو عن المولوي
درويش محمد وهو عن المولوي الزاهد وهو عن الغوث الاعظم الخولجة
عبيد الله الاحرار وهو عن شيخ الشيوخ مولانا يعقوب الجرخي وهو عن
الخولجة الكبير الخولجة بهاء الحق والدين المعروف بنقشبند الم *

A growing love for the holy place compelled our author to leave India for Mecca, soon after the completion of his mystical training. He died in Mecca., A.H. 1050=A.D. 1640; and left behind him a large number of disciples, of whom the following are specially mentioned by his biographers:—

- (i) Mirza Muḥammad ad Dimashqī (d. A.H. 1088=A.D. 1677).
- (ii) Aḥmad bin 'Ujail (d. A.H. 1074=A.D. 1663).
- (iii) Muḥammad bin Aḥmad bin 'Ujail (d. A.H. 1097=A.D. 1685).
- (iv) Aḥmad bin Yahya bin 'Alī (d. A.H. 1095=A.D. 1683).

For the present author's life and works see Brock., vol. ii, p. 419; and *Khulāṣat al Aṣār*, vol. i, p. 474, where an independent biography of our author, *Tuḥfat as Sālīkīn Fī Dīkr 'Taǧ al 'Ārifīn*, by one of his disciples, Muḥammad bin Aṣḥraf al Ḥusainī, is mentioned. The author of *Taḍkira 'Ulamā'ī Hind*, p. 45, gives no details of his life, but refers to him only as a scholar who flourished in the reign of Akbar,

Beginning:—

الحمد لله رب العالمين أعلم وفقك الله تعالى أن معتقدات
السادة النقشبندية هو معتقد أهل السنة والجماعة الم *

The author, in the preface, tells us that dogmas of the Šūfis of the Naqshbandiyah order are identical with those held by أهل السنة والجماعة the famous theological school. The work is divided into the following short 6 *Fuṣūl*:—

- I. fol. 2^a الفصل الأول في طريق الوصول إلى الله تعالى على طريق
- السادة النقشبندية أما ببعض الصعبة أو بالذكر *
- II. fol. 2^o الفصل الثاني في الطريقة الثانية للسادة النقشبندية

- III. fol. 3-4* *الفصل الثالث فى الكلمات القدسية المأثورة من حضرة*
الخواجة عبد الخالق الغجدواني و هي احد عشر
*كلمة مبني طريق السادة النقشبندية **
- IV. fol. 4^b-5^a *فصل اذا وقع في اثناء الذكر والاشتغال بفرقة او وسوسة*
- V. fol. 5^b-6^a *فصل في الفناء والبقاء*
- VI. fol. 6^b *فصل في الآداب*

'Abdal Gani an Nâbulusî (*d.* A.H. 1143=A.D. 1730) composed a useful commentary on the present work; for copies of which see Berlin, Nos. 2188-9; Cairo, vol. ii, p. 20.

For other copies of the present work see Berlin, No. 2186; India Office, No. 1038/17; Cairo, vol. ii, 312.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 943.

fol. 49; lines 7; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

بَيَانُ كَلِمَةِ التَّوْحِيدِ

BIYÂN U KALIMAT AT TAWHÎD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhîd, viz. لا اله الا الله محمد رسول الله. (There is no God but Allah, and Muhammad is his Prophet.)

Author: Khalîl Muḥammad bin Shaikh 'Abdallatif بن خليل محمد بن شيخ عبد اللطيف, a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue.

Beginning:—

الحمد لله الذي خلق خلق الانسان و بعد فيقول اقل عبد الله
 خليل محمد بن شيخ عبد اللطيف فلذلك شرحت كلمة التوحيد
 و سميته ببیان كلمة التوحيد و هو تاريخ تأليفه الهـ
 ١٠١٢

Written in good Naskh, within gold-ruled borders. Not dated; but a seal of one Muḥammad Samî' dated A.H. 1106, on the title-page, tells us that it was written in or before that year.

No. 944.

foll. 82; lines 24; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

السط المجيد

AS SIMṬ AL MÂJĪD.

A Sūfī work, concerned mainly with tracing the spiritual pedigrees of the various orders of Sūfis. In the beginning of his work, the author discusses in detail the rites of initiation of novices. The following author's colophon, which is not found in our copy but is quoted in India Office, No. 696/3, tells us that the work was composed in A.H. 1068:—

تم الكتاب المسمى بالسط المجيد سنة ثمان وستين و الف الخ *

Author: Aḥmad bin Muḥammad bin Yūnus al Badarī al Qudṣī al Yamānī al Anṣārī al Dajjājī al Qush Shāshī أحمد بن محمد بن يونس البدرى القدسي البصري الانصاري الدجاجي القشاشي, a distinguished Sūfī scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in *Tāj at Tabaqāt*, vol. xi, fol. 340, ends with 'Alī, the 4th Caliph. According to his own statement on fol. 72^a, he was born in Medina, in A.H. 991, and completed his studies in his native place.

In A.H. 1011 he left Medina for Yaman, and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well-known professors of Islamic learning, and received spiritual training from about 100 Shaikhs of different orders, from whom he received the garment of the said orders; see foll. 31-61, where these orders are enumerated. He was a well-known supporter of the mystical doctrines of Muḥiaddin Ibn al 'Arabī (see No. 865 above). He composed more than 50 works, of which, however, only six are enumerated in Brock., vol. ii, p. 392. For three other works of his see Lib. Cat., vol. xi, Nos. 562, 644, 2, 3. He died in Medina, A.H. 1071=A.D. 1660. See Brock., *loc. cit.*; *Tāj at Tabaqāt*, *loc. cit.*; *Khulāṣat al Aṣar*, vol. i, p. 344. He was buried in Baqī', a famous cemetery in Medina.

Beginning:—

الحمد لله رافع منشور ولايته على مفارق عبادة الذاكرين بذكره الخ *

For other copies of the work see Cairo, vol. ii, p. 88; India Office, No. 696/3.

Written in fair Naskh. Dated 1292 A.H.

No. 945.

fol. 120; lines 25; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

البوارق النورية

AL BAWÂRIQ AN NÛRÎYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sûfis are chiefly referred to by our author in the present work:—(i) Ġazzâlî (see No. 833 above); (ii) Muhiyaddîn Ibn al 'Arabi (No. 865 above); (iii) Qûnawî (No. 873 above); (iv) Jundi (No. 874 above); (v) 'Abdalkarim al Jilî (No. 885 above); (vi) Jalâladdin ar Rûmî; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qur'ân and Hadîṣ of both the Sunnî and Shî'a sects. The work is divided into the following 8 Bawâriq, each Bâriqa being sub-divided into several Lawâmî':—

(I) foll. 1-24. البارقة الاولى في بيان الوجود وتوحيده و تعقيب

عالم اللاهوت *

(II) foll. 25-35. البارقة الثانية في الاسماء والصفات

(III) foll. 36-57. البارقة الثالثة في بيان عالم الملكوت والمثال و بيان

النفس الناطقة والروح المنفوخ *

(IV) foll. 58-66. البارقة الرابعة في بيان الطبيعة الكلية والميولي

والصورة والزمان والحركة والسكون *

(V) foll. 67-86^a. البارقة الخامسة في بيان عالم الشهادة والسموي

بعالم الناسوت وعالم الملك *

(VI) foll. 86^b-104. البارقة السادسة في المعاد وحشر الاجساد و بيان

جزاء الاعمال ثوابا و جزاء و بيان الجنة والنار *

(VII) foll. 105-114. البارقة السابعة في اشتغال الفقراء واعمالهم *

(VIII) foll. 114-120. البارقة الثامنة فيما يظهر للسالك حال المراقبة *

Author: 'Abdalhamîd bin Mu'inaddin bin Muḥammad Ḥāshim an Nairizî عبد الحميد بن معين الدين بن محمد هاشم النيريزي a Shî'a scholar of Persia; see Kashf al Ḥuḣub, fol. 26^a, where our author and the present work of his are noticed. The date of our author's death is not given therein; but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,

the latest of whom is Bâqir Dâmâd (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x, No. 624 above). Cf. the passage on fol. 120^a, which runs as follows:—

وقد ذكر هذا الحكيم مثل هذا من الحكماء الاقدمين كفيلاطوس
وفيناغورس و افلاطن الالفى و من الحكماء المتأخرين السيد باقر
داماد ذكر في رسالة له المسمى بالخليفة ما وقع له من التجلى و الاولياء
قائبة متفقون بها الخ *

Beginning:—

الحمد لله الذي تجلى عن هوبة غيب ذاته الى الاحدية المطلقة ...
... فسبحان ربك رب العزة عما يصفون و سلام على المرسلين خصوصاً على
سيدنا و نبينا محمد مصطفى صلى الله و آله و اصحابه اجمعين ...
... و سميته بالبوراق النورية في اسرار الحقائق الظهوية و هي مشتملة على
ثمانية بوراق و على عدة لوازم الخ *

Written in Nasta' liq. Not dated; apparently 12th century A.H.

No. 946.

fol. 189; lines 11; size $7\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الرسالة في التصوف

AR RISÂLAT FÎ AT TAŞAWWUF.

A treatise on Sūfism, containing moral and mystical instruction, based on the Qur'ân, Ḥadīṣ and sayings of the Sūfis, divided into 36 Hidāyah. Each Hidāyah begins thus:—

ايها الاخ الصالح *

Author: Muḥammad bin Sayyid Muḥammad al Gadā'i al Qan-nawjī Ar Rasūldār القنوجى الكدائي الرسولدار, a scholar of Qannawj, who flourished in the 11th century A.H. In Taḍkira-i 'Ulamā-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (d. A.H. 1068-1018=A.D. 1658-1707).

Beginning:—

الحمد لله الذي خلق الملك و الملكوت و لم يكونا شيئاً
 اما بعد فيقول العبد المسكين محمد ... بن سيد محمد الكدائي الرسولدار
 القفوجي *

We are not acquainted with any other copy of the work.

Written in bold good Naskh, within gold-ruled borders. Bears a frontispiece. Not dated. A seal of one Fakhr al Islām Khān, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

fol. 10; lines 13; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

الرسالة في التوحيد والتصوف و آداب murid

AR RISĀLAT U FĪ AT TAWHĪD WA
 AT ṬAṢAWWUF WA 'ĀDĀB AL-
 MURĪD.

The above is the title as given on the title-page; but on a fly-leaf attached to the MS., it is designated Ar Risālat u fi Shubh Taridu 'Alā al Murid الرسالة في شبه ترد على murid. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Ṣūfī dogma, followed by the replies to each, which are based on the joint opinions of the following four Imāms, viz., Abū Ḥanīfa, Mālik, Shāfi'i and Ahmad bin Ḥanbal. The questions are introduced in the following different styles, viz., (i) السؤال, (ii) المسألة, (iii) إذا سألك سائل, (iv) إن قيل لك; and the replies begin with the following words, viz., (i) الجواب, (ii) أقول, (iii) قل. The author's name is not mentioned anywhere in the body of the work; but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A.H.: المصنف من علماء القرن العادي عشر. The paper and the handwriting also suggest this period; and the frequent corrections and alterations suggest that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله
 وصحبه اجمعين اما بعد فهذه مسائل نفيسة في علم التوحيد والتصوف

إذا اتفق الأمر ويسأل عنها يعجز عنها أكبر صوفي مدقق في علم التوحيد
 وهي منسوبة من كتب شتى واتفق عليها الأئمة الأربعة رضوان
 الله تعالى عليهم أجمعين لأن النصوص لا يتم إلا على مقتضى ما أتى به
 الشرع المحمدي الخ *

The first question begins thus:—

السؤال الأول فإذا سألك سائل وقال لك ما معني لا إله إلا الله

فقل لا معبود بحق *

The reply runs as follows:—

إلا الله واصلها الإيمان وفرعها الإسلام وثبوتها الحسان الخ *

An anonymous work of the same nature is mentioned in Berlin, No. 3483; but the contents of the latter do not agree with the contents of our treatise.

No. 948.

fol. 34; lines 29; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

سبيل الأذكار والاعتبار

SABĪL AL ADKĀR WA AL I'TIBĀR.

A rare treatise, expounding concisely, from the mystical point of view, the mysteries of the creation of man, the various stages of human life from birth to death, the conditions of the soul in the period intervening between death and the Day of Resurrection, and the life of man in the next world. The work was composed in A.H. 1110, and is divided into the following five 'Umr:—

(i) foll. 3-7. العمر الأول من حين خلق الله آدم عليه السلام ...
 فلم يزل تنتقل من صلب إلى رحم ومن رحم إلى
 صلب إلى أن خرج كل واحد منهم من بين أبيه
 و أمه *

(ii) foll. 7^b-21^a. العمر الثاني من حين خروج الإنسان من أبيه
 إلى الدنيا إلى وقت موته الخ *

(iii) foll. 21^b-27^a. العمر الثالث من حين خروج الإنسان من الدنيا
 إلى الموت إلى أن يبعثه الله بالنفخ في الصور
 وهلك مدة البرزخ *

- (iv) foll. 27^b-30^a. العمر الرابع من حين خروج الانسان من قبره او
من حيث شاء الله بالنفخ فى الصور *
- (vi) foll. 30^b-34. العمر الخامس من وقت دخول الانسان فى الجنة
الى الابد *

Author: As Sayyid 'Abdallāh bin 'Alawī bin Aḥmad bin al Haddād Bā'alawī السيد مجد الله بن علي بن احمد بن الحداد بالملوي. Our author, who traced his descent from 'Alī, the 4th Caliph, was born in Medina, in A.H. 1044; and completed his studies there. In A.H. 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Ṣūfī, scholar and author. Six of his works are enumerated in Brock., vol. ii, p. 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مسألة زيارة القبر); and himself visited a number of Islamic countries with this object. He died in A.H. 1132 = A.D. 1719. See Silk ad Durar, vol. iii, p. 91; Būhār Library, vol. ii, No. 129; Brock., *loc. cit.*

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الخبير الحمد لله
الواحد القهار العزيز الغفار احمد بما حمد نفسه و بما حمده عباده
المخلصون و اسم هذا المؤلف سبيل الازكار و الاعتبار *

Written in fair Na'askh. Dated A.H. 1202.

No. 949.

foll. 45; lines 16; size 8×6; 5½×4.

اتحاف السائل باجوبة المسائل

ATHĀF AS SĀ'IL BI AJWIBATI
AL MASĀ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Ṣūfism, referred to the author by one 'Abdarrahmān. Neither the work nor the author is mentioned in any catalogue; but its subject-matter is identical with that of a composition having the same title by

'Abdallāh bin 'Alī al-Haddād (عبد الله بن علي الحداد *d.* A.H. 1132=A.D. 1719; see No. 948 above), noticed in Silk ad Durar, vol. iii, p. 91; and we may safely take it to be the same work. It was composed in A.H. 1072, as appears from the following colophon:—

وكان الفراغ من إملائه سنة اثنين وسبعين ألف من الهجرة *

The present copy of the work opens abruptly thus:—

العلم والحكم ملجأ به القلم أما بعد فقد طلب مني
الشيخ الزكي ... عبد الرحمن جواباً عن عدة مسائل الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 950.

fol. 7; lines 73; size 8×6; 5½×3.

ارجوزة المصطلح

URJŪZAT AL MUṢṬALAH.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Šūfis. The above title is given to the treatise by the author himself in the following hemistich: *اني سميتها ارجوزة المصطلح*. No mention of any treatise under this title is found in any catalogue, however. A treatise containing 1,000 couplets, entitled *Urjūzah*, by Muṣṭafā Bakrī (*d.* A.H. 1162=A.D. 1748) is mentioned in Berlin, No. 8162/4; but its subject-matter does not agree with that of the present treatise. The two works are clearly by the same author, however. Cf. the following hemistich at the end of the present *Urjūzah*: *ومصطفى البكري حرر نظماً*; in which Muṣṭafā al Bakrī refers to himself as the author of the treatise. Again, in the following couplet:—

اني لخصت في ألفيه فصلاً في اصطلاح الصوفيه

he mentions another composition of his, entitled *Al Alfiya*, which is a work by the same Muṣṭafā. See Berlin, No. 3053. In Silk ad Durar, vol. iii, pp. 191–200, 222 works of Muṣṭafā Bakrī are enumerated; but the present treatise is not one of them. Notices of 53 of his works are found in Berlin, vol. x, p. 386. The author's full name runs as follows: Muṣṭafā bin Kamāladdīn bin 'Alī bin Kamāladdīn bin 'Abdal Qādir Muḥiaddin aṣ Ṣiddiqī al Ḥanafī ad Dimashqī al Bakrī مصطفى بن كمال الدين بن علي بن كمال الدين بن عبد القادر معني الدين

الصدىقي الحنفى الدمشقى البكرى. He was a prominent Šūfī author of the 13th century A.H., and belonged to the Ḥanafī School. He was born in Damascus, in A.H. 1099; and having lost his father in childhood, was brought up by his uncle, Aḥmad bin Kamāladdīn (d. A.H. 1117=A.D. 1705), under whom he studied for some years. He completed his studies in Damascus under the leading teachers and professors; and received his first spiritual training, according to the Khalwatīyah rule, from Shaikh ‘Abdallaṭīf al Khalwatī (d. A.H. 1121=A.D. 1709), who granted him a license for Šūfism. In A.H. 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors. In A.H. 1126 he returned for a few years to his native place; and afterwards went to Mecca, Medina, Ḥamāt, Baḡdād, Egypt and other places. We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qādirīyah rule, in Ḥamāt, from Shaikh Yūnus al Qādirī, and again, according to the Naqshbandīyah rule, in Mecca, from Šūfī Mūrād Baksh (d. A.H. 1169=A.D. 1755). He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples. Sulaimān Pāsha, Governor of Damascus, and Raḡab Pāsha of Egypt used to attend the sittings of our author. He died in Egypt, A.H. 1162=A.D. 1748 (though Brock., vol. ii, p. 308, merely mentions that he was alive in A.H. 1137). See Silk ad Durar, *loc. cit.*; Tāj at Ṭabaqāt, vol. xii, fol. 759.

The work opens thus:—

قال الفقير الكبير المصطفى سبط البشير نجل صديق صفا

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 951.

fol. 10; lines 25; size 8×5; 7×4.

الفتوحات الالهية في التوجهات الروحية

AL FUTŪHĀT AL ILĀHĪYAH FĪ AT TAWAJJUHĀT AR RŪHĪYAH.

A concise Šūfī treatise, dealing with العقيدة المحمدية (the doctrine that the light, or original essence, of Muḥammad, was created before all things). The subject is discussed in detail in the well-known history of the Prophet, entitled Mawāhib al Ladunniyah, vol. i, p. 12. The Wahhabīs (see Lib. Cat., vol. x, No. 585) reject the

doctrine and say that it is an invention of the Šūfis (see Hughes' Dictionary of Islām, p. 162). The present treatise also discusses briefly *التوجهات الروحية* (the attraction exercised by one soul on another, through mystical communion).

Author: Muḥammad bin 'Abdalkarīm al Maḍanī ash Shāfi'ī *محمد بن عبد الكريم المدني الشافعي*, commonly called As Sammān *السمان*.

He was born in Medina, where he studied under Muḥammad bin Sulaimān (*d.* A.H. 1194=A.D. 1780) and many others; and was a disciple of Mustafā Bakrī (see No. 950 above). He died in A.H. 1189=A.D. 1775. See Silk ad Durar, vol. iii, p. 60.

Beginning:—

الحمد لله الذي جعل محبته صلى الله عليه وسلم مهبطي اسل
الإيمان و بعد فهذه رسالة لطيفة وكلمات ظريفة تتضمن التوجه
الروحي اليه صلى الله عليه وسلم وسميتها بالفتوحات الآلية في
التوجهات الروحية الخ *

We are not acquainted with any other copy of the work.

Written in rough Naskh. Not dated; apparently 13th century A.H.

No. 952.

fol. 50; lines 21; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة الرسائل الفاروقية و عمدة المسائل الصوفية

ZUBDAT AR RASÂ'IL AL FÂRŪQĪYAH WA 'UMDAT AL MASÂ'IL AŞ ŞUFÎYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work on Šūfism, entitled *Maktûbât* (for a copy of which see Persian Hand-list, No. 1388), by Mujaddid Alf Šānī (*d.* A.H. 1035=A.D. 1626).

By Yūnus An Naqqābandī *يونس النقشبندى*. Neither the present translation nor its author is mentioned in any catalogue; and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century A.H.; cf. his reference on fol. 3^o to his *Shāikh* 'Alī bin Aḥmad al Kizabī (*d.* A.H.

1165=A.D. 1751; see Silk ad Durar, vol. iii, p. 205), viz: رأيت شيخنا
الكوفي.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على
آله وصحبه اجمعين و بعد فيقول اسير الذنوب سمي
صاحب الصوت طالما كنت اطلب مجلدات غوث المحققين
..... شيخ مشائخنا الشيخ احمد الفاروقي النقشبندى جزاة الله من هذه
الامة الخ *

The translation begins on fol. 2^a thus:—

قال الامام الرباني مجدد الف الثاني قدس سره و نفعا به في
معارف الصوفية اعلم ان معارف الصوفية و علومهم في نهاية سيرهم
و سلوكهم انما هي علوم الشريعة الخ *

Written in ordinary Naskh. Not dated; apparently 13th
century A.H.

No. 953.

fol. 7; lines 7; size $8\frac{1}{2} \times 6$; $6 \times 8\frac{1}{2}$.

الرسالة فى التصوف

AR RISÂLAT FÎ AT TAŞAWWUF.

A rare treatise, in which certain points of Sûfism are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Asb Sharazûri (d. A.H. 1231=A.D. 1816; see Asfâ al Mawârid, Hand-list, No. 2441), a famous Sûfî, specially known as an opponent of Wahhâbî doctrines (see Lib. Cat., vol. x, No. 585). The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd.

Author: 'Uḡmân bin Sanad Al Baṣrî البصري, a disciple of the above-mentioned Shaikh Khâlid and the author of Asfâ al Mawârid, mentioned above. He died in A.H. 1250=A.D. 1834. See Iktifâ al Qunû', p. 434. For other works of our author see Berlin, Nos. 10125, 10153, 10154.

Beginning:—

الحمد لله الذي شرح للعالمين صدره الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

An anonymous note on the title-page, indicating the subject-matter of the work and the author's name, runs thus:—

هذه رسالة كتبها مولانا و شيخنا الشيخ عثمان بن سدد البصري
و ارسلها الى الشيخ خالد في محروسة بغداد *

The writer of the above note, in referring to the author of the treatise, uses the phrase شيخنا (my master); and was, therefore, a pupil of the author. He is also the scribe of the present copy, since the handwriting of the note is identical with the handwriting of the MS.

No. 954.

fol. 27; lines 13; size 8×5; 6½×4.

الرسالة في تعريب مكاتبات الامام الرباني

AR RISÂLAT U FÎ TA'RÎB AL MAKÂ- TABÂT AL IMÂM AR RABBÂNÎ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in Maktûbât of Mujaddid Alf Šānī (see No. 952 above). The name of the translator does not appear anywhere in the body of the work; but a note on the title-page, which runs thus: رسالة في تعريب مكاتبات الامام الرباني لمحمد صالح افندي tells us that he was one Muḥammad Šālih Afandi, a Turki scholar. Another note in the Turki language tells us that the translator was a Turki scholar of the 13th century A.H.

Beginning:—

باسمه و سبحانه تعالى و سلام على عبادة الذين اصطفى سلام قولا
من رب رحيم كتاب مرقوم يشهد بها المقربون الخ *

We are not acquainted with any other copy of the present translation.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN ŠUFĪSM AND ASCETICISM.

No. 955.

fol. 30 ; lines 17 ; size $6\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

المجموعه في التصوف

AL MAJMŪ'AH FĪ AT TAŠAWWUF.

The present Majmū'ah contains two treatises on Šufism by the same author, viz., Muhiaddin Muḥammad bin 'Alī, commonly called Ibn Al 'Arabī العربي ابن علي الدين محمد بن علي (d. A.H. 638=A.D. 1240 ; see No. 865 above).

I. foll. 1-21. كتاب الكنه مما لا بد للمريد منه. Kitāb Al Kunh Mimmā Lād Budda Līl Murīdī Minhu. A treatise dealing with the duties of novices, divided into five *Bāb*, the last of which is subdivided into five *Faṣl*. The contents of the work are fully described in Berlin, No. 2900.

The colophon of the author quoted by the scribe, which runs thus : تم الكتاب و الحمد لله حق حمده بمدينة موصل سنة احدى و ستمائة tells us that the present work was composed in Mawṣil in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy :—

هذا آخر ما وجدته بخط المصنف الشيخ الامام المحقق محيي الدين
محمد بن علي ابن العربي غفر الله له فرغ من كتابته الفقير الى
الله تعالى ابوبكر بن اسحاق بن ابراهيم الزاهدى شهر جمادى الاولى
سنة ثمان و سبعين و سبعمائة *

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا
محمد و آله و سلم سألت ايها المريد المسترشد عن كنه ما لا بد لك منه
فاجبتك في هذه الاوراق على ما سألت *

For other copies of the work see India Office, No. 660 ; Goth., No. 914 ; Cairo, vol. ii, p. 144 ; Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 778.

Scribe: أبو بكر بن اسحق بن ابراهيم الراعي.

II. foll. 23-30. نسبة الخرقه و شروطها. Nisbat Al Khirqa Wa Shurûṭuhâ. A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (خرقة). The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur'ân and Ḥadîṣ. At the end, the author enumerates the Shaikhs from whom he himself received garments.

Beginning:—

الحمد لله الذي خلع على عباده اهل العناية باسمائه الحسنى الخ *

For other copies of the work see India Office, No. 657/3; Berlin, No. 2981/2.

Abû Bakr Ishâq, the scribe of the former treatise, is clearly the scribe of the present treatise also, since the handwriting is the same.

Written in fair Naskh. Not dated; apparently 8th century A.H.

No. 956.

foll. 57; lines 23; size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 6$.

المجموعه

AL MAJMÛ'ÂH.

The present Majmû'ah contains six treatises on Šūfîsm (together with quotations from the sayings of certain Šūfis), composed by the same Muḥiaddin Ibn al 'Arabî (الدين ابن العربي), see No. 955 above. All these treatises were transcribed by عبد الرحمن بن خواجه محمود in the following months, viz., Rabi' II, Jumâdâ I, Jumâdâ II and Rajab, of the year A.H. 1017.

I. foll. 1-6^a. كتاب الغناء في المشاهدات Kitâb Al Finâ' Fî Al Mu-
shâhadât. A treatise expounding the mystical stage known as فناء (absorption into the Deity) and the spiritual experiences enjoyed in the same. The author, in the preface quoted below, solemnly warns Šūfis against giving out commonly the revelations and mystical secrets of this stage. The following Ḥadîṣ from Ṣaḥîḥ Bukhârî (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction:—

كذا قال ابو هريرة رضى الله عنه فيما ذكر البخاري في صحيحه حملت

عن النبي صلى الله عليه وسلم جليلين من العلم فاما الواحد فيثبتته فيكم
واما الاخر فلو يثبتته قطع مني هذا البلعوم النح *

The author on fol. 5^b, in connection with a certain theory, says that it will be discussed again in *Futûḥât al Makkiyah* (سترده ذكرها في), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning:—

قال المذنبني لهذا الكتاب رضى الله عنه الحمد لله الذي قدر
وقضى وحكم وامضى ورضى وارضى وتقدس عظمة وجلالا ونزلة
ان يكون جوهرًا وعرضا وهذا الفن من الكشف والعلم يجب
ستره عن اكثر الخلق بما فيه من العلو وفوزة بعيد و التلف فيه قريب النح *

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br. Mus., No. 886/17.

In all these copies the word *Mushâhada*, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (*Mushâhadât*).

Written in Naskh. Dated 7th Jumâdâ I, A.H. 1017.

II. foll. 6^b-10^a. مفتاح الغيب *Miftâḥ Al Ġaib*. A treatise relating to the subject of علم الهى or mystical knowledge of God.

Beginning:—

الحمد لله المتفرد بعلم المفاتيح الاول المفعول بها سبحانه من كونه
منكلمًا في الاول الفاتح بها مغاليق الغيوب النح *

For other copies of the work see Berlin, No. 2962; Br. Mus., No. 886/22.

In our copy, the first word of the title occurs in the form of the singular; but in the other copies, referred to above, the word is used in the plural form.

Written in fair Naskh. Dated 10th Jumâdâ I, A.H. 1017.

III. foll. 10^b-16^a. مقام القربة *Muqâm Al Qurbah*. A treatise dealing with the definition of مقام القربة a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14^a, refers to another work of his, viz., *Kitâb al Khawât* (see No. 885 above), thus: كما ذكرناه في كتاب الخلوة.

Beginning:—

الحمد لله الذي يخصص من شاء من عبادة بخصائص علوم
الالهام النج *

For other copies of the treatise see Berlin, No. 2910; Br. Mus., No. 886/19; Cairo, vol. vii, pp. 15-21, 45.

Written in fair Naskh. Dated 16th Jumādā, A.H. 1017.

Foll. 16^b-18^a. Contains quotations from the sayings of the following famous Šūfis: Abu'l Ḥasan Kharqāni; Dūn Nūn Miṣri; Sahl bin 'Abdallāh.

IV. foll. 18^b-24^a. مراتب علوم الوهب Marātib U 'Ulūm Al Wahb. A treatise expounding the various stages of progress in the Divine knowledge, and the spiritual experiences enjoyed by novices in each of those stages.

Beginning:—

قال منشيء رضى الله الحمد لله منفتح القهوم وفاتح مغالق العلوم
من السر المكتوم المنزل من المقام القديم الى حضرة التعليم النج *

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.

Written in fair Naskh. Dated 6th Rabī' II, A.H. 1017.

V. foll. 24^b-29. نسخة الخلق Nuskhat Al Khalq. A treatise expounding the mysteries of the creation of the world and of Adam, with a brief discussion of the pre-eminence of men among the creatures of God.

Beginning:—

الحمد لله الذي جعل الانسان الكامل معلم الملك النج *

For the only other known copy of the treatise see Br. Mus., No. 886/15.

Written in fair Naskh. Dated 5th Jumādā I, A.H. 1017.

VI. Foll. 30-57. كتاب الاسفار في نتائج الاسفار Kitāb al Isfār Fi Natā'ij Al Asfār. A very rare treatise expounding the mystical lore connected with the existence of God, the creation of man, the mystical changes which occur and the various stages of man's progress in the Divine knowledge.

Beginning:—

الحمد لله الكائن في العما الموصوف بالاستواء النج *

We are not acquainted with any other copy of the treatise.

Written in fair Naskh. Dated 3rd Rajab, A.H. 1017.

No. 957.

fol. 8; lines 23; size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains three treatises on Sûfism, written in good Naskh. Not dated; apparently 11th century A.H.

I. foll. 1-2^b. زاد الطالبين; Zâd At Tâlibin. A treatise expounding the following five points:—

(i) ذكر (recital of prayers). (ii) مخالفة نفس (resistance to the evil side of man's nature). (iii) ترك دنیا (renunciation of the world). (iv) توكل (reliance on God). (v) رضا (cheerful acceptance of God's decrees).

Neither the author nor the treatise is mentioned in any catalogue; but the following note on the first folio, which runs thus: *الشيخ علي بن حاتم الدين العتقي* tells us that the treatise is by 'Ali bin Husâmmaddin al Muttaqi (d. A.H. 975=A.D. 1665; see Lib. Cat., vol. v, part ii, No. 425).

In the absence of any direct evidence to the contrary, we may safely accept this statement.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد وآله
اجمعين فصل في الذكر ينبغي للطالب ان يذكر الله تعالى دائماً
و خفية الخ *

II. foll. 2^b-5^b. اسرار العارفين Asrâr Al 'Ârifin. A treatise expounding the mysteries underlying certain principles of Sûfism, and enumerating the duties of novices, divided into 20 short *Faṣl*. The treatise and its author, Husâmmaddin, are mentioned in Hâj. Khal., vol. i, p. 281, thus: *اسرار العارفين و سير الطالبين للشيخ حاتم الدين*. This statement is supported by a note on the first folio of our copy, which runs thus: *هذا أيضاً لعلي بن حاتم الدين*, and which tells us that this is also the work of 'Ali bin Husâmmaddin *الدين حاتم*, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سيد
المرسلين و على آله و اصحابه الطاهرين اما بعد فان ربيع الفقر قد خربت

و دياره قد وهنت قاربت ان اكتب كذابا في علم السالكين و الفقراء
العارفين و سميت اسرار العارفين و سير الطالبين الخ *

III. foll. 5^b-8. الرسالة في الفقر Ar Risalat Fi Al Faqr. A treatise dealing with the mystical stage known as Faqr (poverty), and with the virtues of the same. The scribe in his colophon, quoted below, tells that the present Mukhtasar comprises the sayings of Shihābaddin As Suhrawardī (d. A.H. 632=A.D. 1234; see Lib. Cat., vol. x, No. 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin, No. 3161, where a copy of the work is described, and the authorship ascribed to the above-mentioned Shihābaddin As Suhrawardī الشهاب الدين السهروردي.

Beginning:—

الحمد لله الذي يعلم ميكانيل البحار سألني بعض الاصدقاؤ و نقه
الله تعالى من شرح الفقر الخ *

The colophon of the scribe runs thus:—

تمت بعون الله و حسن توفيقه هذا الكلام مختصر مفيد في
مدح الفقر من مقالة الشيخ العارف شهاب الملة و الدين
السهروردي الخ *

Only one other copy of the treatise is known to us, viz., Berlin, *loc. cit.*

No. 958.

foll. 64; lines 24; size 7½ × 5; 6 × 3.

المجموعه

AL MAJMU'AH.

The present Majmū'ah contains two treatises on Šūfism by the same author.

I. foll. 1-5. التلويعات الصوفية At Talwihāt As Šūfiyah. A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten Talwih. One Muḥammad Bāqir, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (بخط مصنف ١٢٥٠), tells us that

the present MS. is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS. suggest that it was most probably written in the 12th century A.H.

Author: Sâfi bin Jawhar al Jhanjhâni صوفي بن جواهر الجهنجاني

Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as Jhanjhâni (i.e., a resident of Jhanjhân, a small town in Upper India).

Beginning:—

الحمد لله الذي قام بوحداية ذاته وظهر بتعدد صفاته و بعد
فيقول العبد الضعيف صوفي بن جواهر الجهنجاني الشريف هذه
الاوراق المسماة بالتلويحات الصوفية الخ *

The colophon runs thus:—

اقتصرت على ما اشرنا اليه من التلويحات العشرة الكاملة حامدا لله
تعالى و مصليا على نبيه و رسوله محمد و آله و اصحابه اجمعين الخ *

Written in fair Naskh.

II. foll. 6-45. مقدمة الصوفية. Hidâyat Aş Sûfiyah. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Sûfis are quoted in the present work:—

- (i) 'Abdalmalik bin Ḥabīb (d. A.H. 238=A.D. 852; see *Mirât al Janân*, fol. 153).
- (ii) Junaid Baġdâdî (d. A.H. 297=A.D. 909; see No. 910 above).
- (iii) Shibli (d. A.H. 334=A.D. 945; see No. 910 above).
- (iv) Abū Ṭalib al Makki (d. A.H. 386=A.D. 996; see No. 826 above).
- (v) Abū'l Ḥasan Kharqinî (d. A.H. 425=A.D. 1033; see *Nafahat*, p. 336).
- (vi) Ġazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above).
- (vii) Yûsuf al Hamadânî (d. A.H. 535=A.D. 1043; see *Nafahat*, p. 428).
- (viii) Abū Madyan (d. A.H. 590=A.D. 1193; see *Nafahat*, p. 615).
- (ix) Muḥiaddin Al 'Arabî (d. A.H. 638=A.D. 1240; see No. 865 above).

(x) Qūnawī (*d.* A.H. 673=A.D. 1274; see No. 873 above).

(xi) 'Alāaddawlah as Samnānī (*d.* A.H. 736=A.D. 1337; see No. 905 above).

Beginning:—

الحمد لله الذي وهب الأسرار لأرباب المشاهدات و الأبصار
 بعد فيقول العبد الضعيف صوفي بن جوهر الجهنجاني الشريف
 هذه رسالة نورية مسماة بالهداية الصوفية الخ *

Like the former, the present treatise is not mentioned in any catalogue. The hand writing being the same, we may take this also to be an autograph.

No. 959.

foll. 134; lines 22; size 10×7; 9×6½.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains (together with quotations from various works) seven treatises; of which the first six are on Sūfism, while the seventh is a brief account of the Prophet's birth. Though the condition of the MS. does not suggest that any part of the original contents is missing, Muḥammad bin Aḥmad Zuhrān, a scholar of the 11th century A.H., and once an owner of the MS., in discussing a certain point in a note on the margin of fol. 61^b, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmū'ah, viz., Muḥkil al Iḥyā' by Ġazzālī (*d.* A.H. 505=A.D. 1111):—

وقد مر هذا في كلام من نقل عن العلماء عقب رسالة الاملاء على
 مشكل الاحياء وهي اول هذا المجلد *

This treatise (of which only one copy is known, viz., Berlin, No. 1714) is, however, wanting in our copy of the present Majmū'ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muḥammad bin Aḥmad Zuhrān has made frequent marginal notes on all the treatises, and has pointed out certain errors contained in these works. The

contents of the present *Maǧmū'ah* were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy; elsewhere, the name of the scribe is omitted.

I. foll. 1-47. الرسالة المكية في خلوة الصوفي *Ar Risâlat Al Makkiyah Fi Al K̲halwat Aš Šūfiyah*. A copy of a treatise believed to be unique. Hâf. K̲hal., vol. iii, p. 445, mentions the work thus: الرسالة المكية للشيخ الامام قطب الدين عبد الله بن محمد بن ابيمن الاصفهيدى

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of *Shaikhs* and novices. It is divided into the following 23 *Bâb* :—

- (i) fol. 3^a. باب فان قيل كيف الطريق الى الله تعالى *
- (ii) foll. 3^b-4^a. باب هذا العلم الذي به يصح معارفه *
- (iii) foll. 4^b-5^a. باب علوم الشريعة اصول وفروع *
- (iv) foll. 5^b-6^a. باب لابد للمريد من شيخ كامل يقتدى به *
- (v) foll. 6^a-8^a. باب اذا صدقت ارادة الطالب واشتد شوقه الى سلوك الطريق *
- (vi) fol. 8^a. باب تصحيح البداية على ما يخصها استاذ الطريقة ابو القاسم الجنيد *
- (vii) foll. 8^a-8^b. باب الشرط الاول دوام الوضوء *
- (viii) foll. 8^b-9^a. باب الشرط الثاني دوام الصوم وتقليل الغذاء عند الافطار *
- (ix) foll. 9^a-9^b. باب الشرط الثالث دوام السكوت الامن ذكر الله *
- (x) foll. 9^b-15^a. باب الشرط الرابع دوام الخلوة *
- (xi) foll. 15^b-25^a. باب الشرط الخامس دوام ذكر الله تعالى باللسان مع حضور القلب *
- (xii) foll. 25^b-28^a. باب الشرط السادس دوام نفى الخواطر *
- (xiii) foll. 28^b-30^a. باب الشرط السابع دوام ربط القلب بالشيخ من جهة الارادة النامة *
- (xiv) foll. 30^a-31^a. باب الشرط الثامن دوام ترك الاعتراف على الله تعالى *

- (xv) foll. 31^b-32^a. باب على السالك ملازمة انواع العبادات في جميع احواله *
- (xvi) fol. 32^a. باب في ذكر آدابهم في معاوراتهم *
- (xvii) fol. 33^a. باب في مراعات ما يجب رعايته *
- (xviii) fol. 33^b. باب ان الله تعالى بعث النبي صلى الله عليه وسلم ليكون داعياً للامة *
- (xix) fol. 34^a. باب في التصرف ومذهبهم *
- (xx) fol. 35^a. باب في المعرنة *
- (xxi) foll. 35^b-41^a. باب يجب على السالك ان يعرف اصول الدين *
- (xxii) foll. 41^b-45^a. باب في شيء من واقعات اهل الخلوة *
- (xxiii) foll. 45^b-47^b. باب في شرف هذه الامة المحرمة *

Author: 'Abdallāh bin Muḥammad bin Ayman al Isfahī dī ʿAbd ʾallāh ʾibn ʾayman al-ʾisfahī dī. Hāḡ. Kḡal., loc. cit., tells us nothing as to the author's period; but from the following Catena (سلسلة) of the author ending with the Prophet, which is given on foll. 19^a-19^b, we learn that he was a Šūfī of the 8th century A.H., since he refers to the famous Šūfī 'Abdarrahmān Kasraqī (d. A.H. 700=A.D. 1300; see *Muḡmal Faṣīḡhī*, fol. 200^b)* as the *Shāikh* of his own *Shāikh*, Burhān-addīn:—

فقال علي كيف اذكرك يا رسول الله قال عليه السلام غمض عينيك واسمع مني ثلاث مرات ثم قلها ثلاث مرات و انا اسمع فقال النبي صلى الله عليه وسلم لا اله الا الله و علي يسمع ثم قال علي لا اله الا الله ثلاث مرات و النبي يسمع ثم لقن على رضى الله الحسن البصري و هو لقن حبيب العجمي و هو لقن داؤد الطائي و هو لقن معروف الكرخي و هو لقن السري السقطي و هو لقن الجنيّد و من جنيد الى على الورد باري و منه الى ابي علي الكاتب و منه الى ابي عثمان المغربي و منه الى ابي القاسم الكوركاني و منه الى ابي بكر الفساج و منه الى احمد الغزالي و منه الى ابي النجيب السهروردي و منه الى عمار بن يا سر و منه الى نجم الدين الكبرى و منه الى على لاله و منه الى احمد الكوربائي و منه الى عبد

* He was born in A.H. 639, according to Jāmi, in his famous work, *Nafahāt*, p. 503. Jāmi omits the date of his death, however.

الرحمن الكسوقي و منه الى برهان الدين و منه الى الفقير مؤلف
هذا التأليف *

Beginning :—

الحمد لله العظيم شانه القوي سلطانه اما بعد فقد الفت
هذا التأليف في مكة شرفها الله تعالى ثم استدركنه بمدينة دمشق وزدت
فيه فوائد النج *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus.

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A.H. 902), runs thus :—

تمت الرسالة المكية بعون رب البرية سابع عشر المحرم من شهر سنة
اثنين وتسعمائة *

The title and the author's name are given in a note on the title-page, which runs thus :—

الرسالة المكية فى الخلوة الصوفية تصنيف الشيخ الامام العلامة
قطب الملة و الدين عبد الله بن محمد بن ايمن الاصفيدي *

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end :—

بلغ مقابلة على حسب الطاقة على النسخة المنقولة عنها النج *

The above note is followed by an autograph note of Muhammad Zuhrân, thus :—

طالعت هذه الرسالة بتمامها كتبه مالكه الفقير الى ربه
الرحمن محمد بن احمد بن زهران الاجهري الشافعي الزهري الاشعري *

Muhammad Zuhrân, a scholar of the 11th century A.H., to whom reference has been made above, in a marginal note on fol. 20^a, criticises our author for committing a gross mistake, and for defective knowledge of the subject; and warns readers that they should not accept his views uncritically.

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4^b, he quotes about 20 lines (from الشريعة علم

verbatim from fol. 144 of a work, No. 825 above, by Abū Naṣr as Sarraǧ, as if they were his own.

II. Foll. 48-89. A copy of a treatise on Šūfism, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48-88^a contain anecdotes and an account of the virtues of Šūfis and pious men, with particulars as to the date of their death or the century to which they belonged. In certain cases, when the name of the Šūfi or pious man is not known, the anecdotes begin thus: عابد عجيب. Foll. 88^b-89 contain a discussion of mystical principles and practices. The work opens abruptly thus:—

عابد اسود قال ابن المبارك قدمت مكة فاذا الناس تصطووا من المطر وهم يستسقون في المسجد الحرام الخ *

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:—

ثم اعلم ان مسئلة السماع لم يزل يلعبون بها قديما و حديثا و كل احد من الناس يتكلم في ذلك على حسب معتقده ولا شك ان الاعتقاد انما ينشأ من ملاسة ما يتلقاه الخ *

The catchword (الشخص) for the next (missing) folio is found at the right-hand bottom corner of the last folio, showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text; but that he was a scholar of the 8th century A.H., and a contemporary of the famous King Timūr (A.H. 771-807=A.D. 1369-1405), is known to us from the following passage on fol. 88^a, in which it is stated that a certain friend of the author's sent his son to him in Damascus, before it was captured by Timūr (viz., in A.H. 803; see *Mujmal Faṣiḥi*, fol. 236^a):—

و انا اذكر حال شخصين من اصحابي كانت اقامة احد بهما في بلاد عجلون ... و الآخر كان مقيما ببیت المقدس و اما المقيم بقرية عجلون بعث ولده الى دمشق ليشغل علي في العلم و كان ذلك قبل مجي نمرانك *

III. foll. 90-91. الرسالة في الطرق Ar Risālat Fī Aṭ Ṭuruq. The above title is borrowed from Berlin, No. 3272; but in the following note on our copy, the work is entitled: Kitāb Fī Bayān Aqrab aṭ Ṭuruq:—

كذاب في بيان اقرب الطرق الى الله تعالى على قول نجم الدين
الكبرى من تصنيفه وهو درقان *

It is a treatise expounding the three main branches of mystical teaching, viz., (i) طريق ارباب المعاملات (ii) طريق ارباب المجاهدات (iii) طريق ارباب السائرين and the following ten principles comprised in (iii): (i) توبه (repentance), (ii) الرعدة في الدنيا (renunciation of the world), (iii) توكل (reliance on God), (iv) قناعة (contentment), (v) عزلة (retirement from the world), (vi) ملازمة الذكر (constant recitation of prayers), (vii) التوجه (rapt devotion to God), (viii) الصبر (patience), (ix) المراقبة (meditation), (x) رضا (cheerful acceptance of God's decrees).

Author: Abu'l Jannâb Aḥmad bin 'Umar bin Muḥammad bin 'Abdallâh Al Khayûqî Aṣ Ṣūfî عبد الله بن محمد بن عمر بن الجناب احمد بن نجم الدين الكبرى commonly called Najmaddin al Kubrâ الغيوطي الصوفي, a well-known Ṣūfî of the 7th century A.H., who received spiritual training from the following famous Shaikhs, viz., (i) 'Ammâr bin Yâsir, (ii) Ruzbahân Miṣrî, (iii) Ismâ'il Qaṣrî. See, for all these three Ṣūfis, Nafahât, pp. 479-80.

Our author also attended the sittings of Abû An Najîb as Suhrawardî (see No. 855 above), who granted him a Khirqa (garment); see Mir'ât al Asrâr, fol. 283. He was killed in Khawârazm in A.H. 618 = A.D. 1221, the year in which the Tartars captured Khawârazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Ḥabîb as Siyar, vol. iii, part i, p. 21. For our author's life and works see Mir'ât al Janân, fol. 385^b; Nafahât, pp. 481-87; Muġmal Faṣîḥi, fol. 177; Mir'ât al Asrâr, foll. 283-87; Berlin, Nos. 3087, 3456, 3733, 8854. Brock., vol. i, p. 440.

Beginning:—

الحمد لله أولا وآخرا والصلوة والسلام على النبي محمد باطناً
وظاهراً قال الشيخ الإمام العامل قدوة المحققين نجم الدين ابو الجناب
احمد بن عمر بن محمد بن عبد الله الغيوطي الصوفي المعروف نجم الدين
الكبرى قدس الله سره الطرق الى الله تعالى بعدد انفاس الخلائق
لان الطرق مع كثرة عدده محصورة في ثلاثة انواع اولها طريق ارباب المعاملات
وثانيها طريق ارباب المجاهدات ... وثالثها طريق السائرين الى الله تعالى
... وهو محصورة في عشرة اصول الخ *

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92-97^a. سراج القلوب Sirāj Al Qulūb. A work dealing, in 41 Bāb, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l Khalīl Aḥmad bin Muḥammad bin 'Abdalmalik al 'Ash'arī at Tabrizi الشعري أبو عبد الملك الأشعري. The author and the present treatise are mentioned in Hāj. Khal., vol. ii, p. 588, and in Berlin, *loc. cit.*; but nothing is said as to when the author flourished, nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abū 'Alī ad Daqqāq (*d.* A.H. 405=A.D. 1012), and that the above-mentioned Muḥammad Zuhṛān, in his note on fol. 96^a, tells us that certain mystical views of our author were accepted by Muḥiaddin al 'Arabī (*d.* A.H. 638=A.D. 1240; see No. 865 above) suggest that our author flourished in the 5th century A.H.

Beginning:—

الحمد لله على ماخصص وع قال أبو الخليل أحمد بن محمد بن عبد الملك الأشعري التبريزي رحمه الله التمس مني بعض اخواني ان اصلي كتاب مشتملا على ذكر مقامات العوام والخواص و اخص الخواص و سمينه سراج القلوب ... الباب الاول التوبة ... توبة العوام من الذنوب و السيئات و توبة الخواص من الزلل و الغفلات و توبة اخص الخواص من روية الحسنات و الالتفات الى الطاعات *

Only one other copy of the work (dated, A.H. 1196) is known, viz., Berlin, *loc. cit.*

Written in good Naskh. Dated A.H. 903.

V. foll. 97-114^a. A work expounding, from the mystical standpoint, the meaning of لا اله الا الله (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب العصي tells us that the present work is Al Ḥiṣṇ, al Ḥaṣīn, by Aḥmad al Ġazzālī. No work with this title, however, is included in the list of the compositions of Aḥmad al 'Ġazzālī; see Brock., vol. i, p. 426.

On the other hand, a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (*d.* A.H. 833=A.D. 1429); see Brock., vol. ii, p. 203. The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is تجريد كلمة التوحيد *Tajrid u Kalimat at Tawhīd*. This is a work by Aḥmad al Ġazzālī; and its contents and preface, as given both in Berlin, No. 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus: Aḥmad bin Muḥammad bin Muḥammad al Ġazzālī أحمد بن محمد الغزالي, a famous Ṣūfī of the 6th century A.H., and the *Shāikh* of Abū an Najīb Suhrawardī (see No. 855 above). He was the younger brother of the still more famous Ṣūfī Muḥammad al Ġazzālī (see No. 833 above). Both brothers, in the beginning, studied in the Madrasah of Tūs under the same teacher (see No. 833 above); but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abū Bakr An Nassāj. He died in Qazwin in A.H. 520 = A.D. 1126; see *Iḥtiyār ar Rafiq*, fol. 27^b; *Isnawi*, fol. 345; Brock., *loc. cit.*, where seven works of the author are enumerated.

Beginning:—

الحمد لله رب العالمين قال الشيخ الامام جمال الاسلام احمد بن محمد بن محمد الغزالي رضى الله في الحديث الصحيح عن سيد البشر محمد المصطفى قال خبرا عن الله تعالى لا اله الا الله حصني فمن دخل حصني امن من عذابي النج *

For other copies of the work see Berlin Nos. 2394-2405; Cairo vol. ii, p. 80; India Office, No. 694/5.

Written in Naskh. Dated A.H. 903.

Foll. 114^b-115^a. Contain anecdotes of Muḥammad al Ġazzālī (see No. 833 above).

Foll. 115^b-118. Contain a portion of *Munqid Min Az Zalāl* of Ġazzālī (see No. 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No. 1725.

The portion quoted opens thus:—

قال الامام حجة الاسلام في كتابه المنقذ من الظلال النج *

Foll. 118-122^a. Contain a portion of the biographical account of Ġazzālī (see No. 833 above) contained in *Aṭ Ṭabaqāt Al 'Aliyah Fi Manaḡib Ash Shāfi'iyyah*, a rare biographical work on *Shāfi'i* scholars by Muḥammad bin Ḥasan.

The portion quoted opens thus:—

قال الفقير الى الله تعالى محمد بن حسن ... في كتابه الطبقات
العلية في مذاقب الشافعية مذهب الامام حجة الاسلام محمد بن محمد
الغزالي القائم على راس الخمسمائة الهـ *

Foll. 122^b–125. Contain a chapter فصل المؤمن quoted from Amālī of Muḥammad bin Muḥammad bin Zaid al Baḡdādī, a traditionist of the 5th century A.H.

The quotation opens thus:—

فصل المؤمن من امالي السيد الامام ابي المعالي محمد بن محمد
بن زيد الحسيني البغدادي رحمه الله معذوف الاسانيد الهـ *

VI. foll. 125–128. A treatise, containing 40 Ḥadīṣ dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage, known as الفقراء. A note on the first folio, which runs thus: كتاب في زيق الفقر tells us that the present ; treatise is a work entitled Kitāb fi Zīq al Faqr by some unknown author.

A treatise having a different title, viz., Ar Rasālat Fi Faql Al Faqr Wa Al Fuqarā'i الرسالة في فضل الفقر والفقراء by Aḥmad al Ġazzālī (see No. 959/5 above), which contains 40 Ḥadīṣ on the subject of Faqr and Fuqarā'i, is mentioned in Berlin, No. 3344. The title and beginning of the Berlin copy differ from those of the present treatise ; but the agreement in subject-matter, the fact that the first and the last Ḥadīṣ are the same in both, and that the same statement regarding the Khirqa, which is contained in our preface, is also found in that of the Berlin treatise, leave no doubt in our minds that the treatises are the same, and that Aḥmad bin Muḥammad al Ġazzālī احمد بن محمد الغزالي is the author.

The first Ḥadīṣ, with Isnād, runs thus:—

قال الشيخ احمد بن حسن بن حسين سمعت من شيعي الصالح
الزاهد عيسى بن حسن السلفي اعاد الله علينا من بركاته اربعين حديثا
في حق الفقراء على ترتيب مشائخه الحديث الاول عن ابي
هريرة رضى الله عنه انه قال قال رسول الله صلى الله عليه وسلم اني
بعثت لمضارب الدنيا ما بعثت لعمارتهـ *

The last Hadîs runs as follows:—

الحديث الأربعون عن أبي الدرداء قال قال رسول الله صلى الله عليه
وسلم حرمة الفقير عند الله خير من السبع الأرضين وجبالها وما فيها •

Our treatise begins thus:—

الحمد لله الذي خلق الإنسان و أطلق اللسان بالذكر •

The Berlin copy begins as follows:—

الحمد لله يقول العبد الفقير الراجي رحمة الجليل احمد بن محمد
الطوسي تاب الله عليه النعم •

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours.

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'il in ليلة المعراج (the night of his ascent to Heaven): and that this garment afterwards was presented by the Prophet to 'Ali, the 4th Caliph, and was subsequently presented to others down to Šûfi Junaid Baġdâdî (d. A.H. 297 = A.D. 910):—

عن رسول الله صلى الله عليه وسلم انه لما قال اسرى بي و فرغت
من المخطابة اخذ جبيل يدي و ادخلني الجنة و اتى بي على قصر
من يا قوتة حمراء ففتح القصر و اخرج لي منه زيق الفقر فلبسه و قال لي
يا محمد و هذا زيق الفقر و ان الله تعالى امرني ان البسه فلا تودعه الا لمن
يستحقه فلبسه النبي صلى الله عليه وسلم و جال بي في الجنة و قال الفقير
فخزي و فخر امتي من بعدى الى يوم القيمة ثلاث مرات فالبسه النبي
صلى الله عليه وسلم لعلي رضى الله عنه و البسه على لرجلين احديهما
لولده الحسين و الثاني لحسن البصري و البسه الحسن البصري الحبيب
العجمي و البسه الحبيب العجمي لداؤد الطائي و البسه الداؤد الطائي
المعروف الكرخي و البسه المعروف الكرخي لسري السقطي و البسه السري
السقطي لابي القاسم الجذيد النعم •

Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll. 129-130 contain a quotation from *Jawāhir Al Qur'ān* (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll 130^a-130^b contain 29 couplets, preceded by a note which runs thus: هذه الأبيات من كلام الإمام حجة الإسلام أبي حامد محمد بن محمد هذه الأبيات من كلام الغزالي أملاها على شخص من أصحابه في علم النوم and which tells us that a certain friend of Gazzālī (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning:—

قل لاخواني رأوني ميتا فبكوني و رثوني حزنا
ام على الغائب منكم حزنا ام على الحاضر معكم ههنا

VII. foll. 131-132. المولد الشريف *Al Mawlad Ash Sharif*. A treatise containing a brief account of the Prophet's birth. Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the present subject, viz., Nos. 9517-45, are noticed; but no mention of the present treatise is found. Works of this nature are generally recited on the occasion of the ceremony called *Milād*, which is chiefly performed on the 12th Rabi' I, the birthday of the Prophet.

Beginning:—

الحمد لله الذي ماله مثيل يفاظره ولا وزير يشاورة الخ *

Fol. 133 contains a quotation from an unknown work.

THE END.



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